

THE *L. 4. 15*
Sinner Impleaded
IN HIS OWN
C O U R T.

Wherein are represented
The great Discouragements from Sinning,
which the Sinner receiveth from Sin it self.

To which is Added the
SIGNAL DIAGNOSTICK
WHEREBY

We are to judge of our own Affections;
And as well of our Present, as Future State.

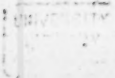
By *Tho. Pierce*, D. D. Dean of *Sarum*, and Domestick
Chaplain to His MAJESTY.

The Fourth Edition.

L O N D O N,
Printed for *R. Royston*, Book-seller to the Kings most Excellent
MAJESTY. MDC LXXIX.



113:90



TO THE
 RIGHT HONOURABLE,
 And my Noble LADY,
DOROTHY,
 Countess Dowager of *Sunderland.*

MADAM,

THEY that dedicate their Writings
 to some Great Person, are commonly
 led, (as I conjecture) by one of these
 three Ends; either the Honour and
 Immortality of their otherwise perishing and
 private Names; or the shelter and protection
 of their Conceptions, which are expos'd to all
 weathers, in a most rigid, censorious, and inhospitable
 world; or else an innocent Ambition,
 (as a lasting Monument of their Gratitude,) to
 proclaim and publish their Obligations. From
 which soever of these three my present Address unto
 your Ladiship may be deriv'd, there is not a Person
 or a Name in the whole Book of Honour, to which
 (in comparison of your Ladiship) I can Dedicate
 my Papers, with equal Discretion of Choice, and
 Duty. For

If my ambition were no more Christian, than to

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raise an obelisk to my memory, and (when I shortly shall cease to be,) to leave behind me some Tokens that I have been, I could not use a better Artifice whereby to steal an Immortality, than thus by thrusting out my Essayes, (poor and imperfect as they are) under so fair, and so legible, and so great a Name. But I do verily believe, (though by some sorts of men I do not expect to be believ'd) that to be mention'd by posterity in the same volume with your Ladyship, is no Inducement to my Address. For I am much more concern'd in the health, and the safety, both of my Body, and of my Soul, (which are the real Essentials of what I am,) than to cast away my care upon the Nothingness of my Name, and to misemploy my kindness upon a fugitive mouthful of vulgar breath; which many times is not so sweet, as that a man should desire it to perfume and preserve his Reputation. I know how much it import's and concern's us all, to send before us (out of the world) a very good Treasure, to carry with us a good Conscience, and to leave behind us a good Example. But so little can I conceive any degree, or appearance, of good, or lovely, in the Duration of a Name; (unless it stand's in conjunction with a most imitable Tenor and Tract of life,) that I expect to sleep best, (and most according to my Deservings,) when I am bedded in the most silent, and darkest Sepulchre.

But

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*But of the second end of Dedications I may stand in some need; for though the utmost that I intended (in those two or three Sermons at first deliver'd from the Pulpit, and since improv'd into a Treatise to be deliver'd from the Press,) was wholly spent upon nothing but Sin and Satan; and still is directed to no other end, than that upon the Ruines of Satan's Kingdom, I may humbly offer something to build up Christ's; yet there are that are as ready to preach or write against me, as I can be either to preach or to write against Sin. There are some in the world, who are sure to be displeased with other men's writings, meerly because they are other men's. They are immoderately angry with me and others in effect, because we are not of their Complexion, nor digest our meat with their stomachs, nor behold our objects with their Eyes, nor frame our manners after their Educations. Although we make it the very business, and design of our studies, to shew the use of Gods Word, and advance the Glory of God's Name, and to be doing his great work, in promoting the Interest and good of Souls; yet (to such as preach Christ even of * strife and envy) the very best of our performances are unacceptable things, unless we follow their method, and use their way. If we are not doing something, as fellow-labourers with them, they will say that we are Ignorant, or useles Drones; but if we labour more abundantly (than*

* Phil. 1. 15.
16.
very

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*very many of themselves) in the word and Doctrine,
† 1 Tim. 5. 17. they will count us but the worthier of † double disho-
* 2 Tim. 3. 5. nour. If we have not their Mode, and * form of
Godliness, they will say that we are scandalous,
ungodly livers; but if our ways are quite of an-
† Wicl. 2. 15. other † fashion, so as we live inoffensive and
blameless lives, they will brand us with the Title
of Moral men. If our Sentiments and Judg-
ments were but agreeable to theirs, they would look
upon our Actions with kinder eyes, and impute the
worst of our doings to the Infirmary of the flesh;
but now that we are season'd with different Prin-
ciples, and Notions, and ways of reasoning, they
call our Piety, Superstition; our Fidelity, per-
verseness; and our Acts of just dealing, our glitter-
ing sins. From such unreasonable men I cannot hope
for good usage, either of what I now publish, or
ever shall. For they will never be reconcil'd to any the
best of my Indeavours for the beating down the Em-
pire and growth of Sin, unless I will do it by those
Doctrines, by which I find so many others have lift it up.
But from such men as these, I hope your Ladiships
every Name will be some protection. For they will
possibly be asham'd to avow their hatred, of what a
Person so Important shall please to favour. And
even in kindness to themselves, they will not run
into the danger of such disgrace, as to calumniate any
where else than in secret Corners, what your Ladi-
ships*

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ships better Judgment (*so very discerning in it self, and yet improved by as sublime, and as unusual a Converse, as hath been found in France or England,*) shall publickly honour with Approbation.

But, Madam, there is behind a stronger motive to my Address. For since your Ladiship is the Author of the most visible Contentments, which for some years past I have enjoyed, I do not think it a thing sufficient, that by my prayers for your Ladiship I have been privately thankful, who by your Ladiships many favours am more than privately obliged. It is by your Ladiships Donation that I enjoy a good Parsonage, and (*which is more*) a good People. Whose more than usual Integrity, and more than ordinary affection, (*as I am apt to believe when I look abroad,*) have made me much more happy in my contentment, than all their possessions put together can make me Rich. And as they were a Treasure, which (*under the Providence of God*) were by your care, as well as favour, committed to my charge; so I am able with some comfort to give your Ladiship this accompt, that how few soever I may have gain'd, I have not lost so much as one. Were it not for this comfort, I should think my present possession, though most freely conferred by your Ladiship, had been bought by my self at too dear a rate; as having cost me a sequestration from your Ladiships presence, and from the Happiness
which

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which I enjoyed in the Education of your Son. Whose choice endowments of Nature, having happily been season'd and crown'd with Grace, gave him at once such a willingness and such an aptness to be taught, as reconciled the greatest pains with ease and pleasure. I should not think my self secure from the great danger of impertinence, by putting this into the number of my especial obligations, were I not able to affirm it as a very great truth, that the Education of my dear Lord was not so perfectly my employment, as it was my recreation, and my reward too. And though these are but some of the many great favours, which being ever present with me, require a gratitude no less immortal, yet I cannot be so forgetful of your Ladiship's quality, or of mine own, as to think it can consist either with Pertinence, or Civility, to give your Ladiship a Narrative of all I owe. I have already been too indulgent to my constant Error of prolixity; who find it always very easie to begin Epistles to your Ladiship, but not so easie to make an end. Yet this I can plead in my own excuse, that I have all along studied, not how much I should say, but in how many things I should be silent. I have not made a Panegyrick (as most have done in such cases) but a meer Dedicatory Epistle. Being Religiously fearful of making your Ladiship live in pain, by my offending your modesty with needless Eulogies of your Merit. Which I the rather call needless, because the persons of greatest Honour are become their own Theaters;

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Theaters ; the every scene of whose lives is so generally known , (whilst the World is a Spectator, either to his, or to applaud them,) that 'twere imardonable arrogance in a man of my Mediocrity, either to think of adding any thing to your Ladiships Lustre, or to believe I need open my Readers eyes.

I shall therefore betake my self to the usual subject of my Devotions, and contend for your Ladiship at the Throne of Grace ; that since your Ladiship hath been tempted to very equal excesses of joy, and sadness, (by having lost as great blessings as can be temporally enjoy'd , and still injoying some as great, but still as liable to be lost too,) you may want with comfort what God hath taken unto himself, and injoy with moderation what he hath left you. And that nothing in this World, either sweet, or bitter, may interrupt or divert you in the great business of your life, is the most passionate desire of his sincere and enlarged soul, who is

Brington,
Jan. 13.
1655.

Your Ladiships most obliged,
most humble Servant,

Tho. Pierce.

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THE

THE INTRODUCTION.

Sect. 1. **W**hen I first took upon me the terrible Office of a Preacher, it presently came to my remembrance, not only that the thievish, but the *unprofitable servant, is liable to be cast into outer darkness, where shall be weeping and gnashing of Teeth. And considering hereupon, how many hours I had lost in doing ill, how many more in doing nothing, how many more yet in doing nothing to the purpose; and (for the future) in how little a time how great a work was to be done; and that how short soever my Time might be, it would be long enough for the Earnest, either of a joyful, or sad Eternity; I straight debated with my self, how I might order my Meditations, so as to make them most of use, to my self, and others. And first of all I remembred, that the whole duty of a Christian does lye wrapt up in these two Bottoms, [*his ceasing to do evil, and his learning to do well.*] Next I easily inferr'd, That that which is the Sum of all the People need Learn, must needs be also the very Sum of all the Prophets need Teach. And considering in the last place, how many miscarri-

* *ὁ ἀκαρπώτης*
δούλος *ἐκβάλλεται*
ἐκεῖ.
 Mat. 25. 30.

* သို့မှီ ခံရမှုကို
ဂိဇာကို ခံနိုင်ရ-
အားဖြင့်
Mat. 25. 30.

Isa. i. 16, 17.

B

ages

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ages do arise from the ignorance of some, from the forgetfulness of others, and from the wilfulness of the most, (from all these premises put together,) I thus concluded within my self: That I could not espouse a more pertinent, or a more charitable Design, than at least to endeavour, and make attempt, (more than which cannot be done, but by him in whose hands are all mens hearts, and who alone is the Commander of good success,) so to enlighten the understandings of them that stumble into Error for want of knowledge, so to awaken and rub the memories of them that fall into sin for want of due consideration, and so to work upon the hearts of them that rush into Perdition for want of meekness and submission to the clearest Directions of Grace and Reason, as (partly by instruction, by terror partly, and partly by perswasion,) to assist them in the practice of those two things, [their departure from evil, and their performance of what is good.]

Seet. 2. In order to this Design, I thought it would be best to use the Husbandmans method, who cleanses the ground, before he sows it. For this I find is the method of God himself; the very final cause of whose giving himself for us, was (first) *to redeem us from all iniquity*, and (after that)

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that) to make us *zealous of good works*. This was the method of his preaching express'd by the mouth of his Prophet *Esay*, *Wash ye (first, and) make you clean, put the evil of your doings from before mine eyes, cease to do evil, (and then it follows) learn to do good*. This was the method of *S. Paul*, when he exhorted those *Romans* to whom he wrote, *Rom. 13. 12.* (first) to cast off the works of darkness, and (then) to put on the Armour of light. Nor did he shew how the Gospel was brought to teach us, to live a sober, and righteous, and godly life; until he first had promised, our denying ungodliness and worldly lusts. *To Tit. 2. 11.* this I may add, that all the Commandments are in the negative, except the fourth, and the fifth; which may easily imply, that we are fitter to be weeded, than to have any good fruits implanted in us. And when the young man askt our Saviour, *what he should do to inherit life*, our Saviour first told him, *what he should* * *not*. Now although this method is very easie to be observ'd, yet because too many have been preposterously religious, by not observing this easie Method, (but putting on the Saint, before they cast off the sinner, and making haste to be godly, before they cease to be dishonest,) I thought it my duty, before I teach men to walk in the narrow way, first to fright them out of the broad one. And this intirely is the reason, why I began my (very little,

* Mark 10. 17, 19.

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but) well-meant project, with (that which I intended for) an Anatomy of sin ; or an impartial mirror , wherein the sinner might see his face ; hoping to fright my self by it, as well as others, from entertaining so formidable, and foul a Guest.

*Malis profuit
aspexisse specu-
lum, Animus si
ostendi & in
ulla materia
perluere possit,
&c. Senec. l. 2.
de Ira, c. 36.*

Seet. 3. For if it is true (what was said by *Senec. tius*) that angry men have grown sober by seeing their Faces in a Glass, with how much a greater force of reason, would it be of advantage to wicked men of all sorts, if such a Glass might be made as in which they might see their Souls ? If the blackness and darkness (that is, the ugliness) of the soul could be possibly discerned by the light of the body, men would be frightened with those things, which (for want of such a mirror) they even dote upon, and admire. Many are able to converse with the Devil himself, whilst they find him disguis'd in this or that familiar shape, who would not be able to endure him, should they behold him as he Is. Sin, like Satan, transforms it self into the likeness of Pleasure, and Profit, and Honour, and the like ; when (in the twinkling of an eye) we may observe it putting forth, either a Leopard's Head, or a Lion's Paw. And as many a man hath, by the Art of the Taylor, a very passable appearance, who being divested of his cloaths

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cloaths would appear mishap't; or as many a man does seem to be a very good Christian, by wearing an outside and * Form of godliness, whose *Inside* is lined with nothing better, than downright Atheism, or Infidelity; so sin to the Sinner (to none besides) hath the flattering appearance of Fair, and Pleasant; when presently turning its inside outwards, he may find it as well the Picture, as the Prodromus of Hell. And I am verily persuaded, that (setting aside the consideration of a Judgment to come) we should have motives sufficient to hate our sins, if we did but sufficiently understand them; or had but patience enough to ruminate, and lay things seriously to heart. It is therefore my design, (in these following Discourses,) to pluck from sin that mask of Pleasure, that vizard of Honour, that false Face of Profit, which that dire and frightful Monster is wont to wear: and (by stripping it of its trappings) to expose it stark naked in its own natural deformity: to hang it upon a Gibbet in publick view, that (like *Æsop's* Crow, when deplumed of all its thievish bravery,) it may be reviled, and hooted at, by every one that passeth by. This may possibly be (with some) as a poor mans mite, freely cast into the Treasury of richer mens labours, for the bringing of sin into disgrace, and for the making of it as loathsom, and as unfashionable
a thing,

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a thing, as really in it self, it is vile, and filthy ; fit for nothing in the world , but for every man living to throw a stone at ; (I mean) a Hatred, a Contempt, and an Indignation.

Sect. 4. And now that I am speaking of sin in general, perhaps it will not be unuseful, or unbecoming an Introduction, to take a glance of this Monster in its Original ; and to consider by what degrees it hath shed abroad its venom through all the world. Our farthest reflection must be made on that unnatural Competition, wherein *Lucifer* became his Maker's Rival ; when it was not only his first Ambition, to be a God ; and his second, to be a Creator ; but they were both with an endeavour, not of equality only, but victory. As if the Angel had been drunk, what with the excellency of his Being, and with his overcoming fullness of Bliss and Glory, he was transported with an ambition, of being higher than the most High. And as if his design had not been daring or brave enough, to make man after his own Image, unless he might raze out God's too, (as indeed he could not chuse but blot out the one to imprint the other,) he did (as much as in him lay) create a second world, by uncreating the first. For by pulling *Adam* out of Paradise, who was the Corner-stone of the Creation, he so shook and disorder'd

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der'd all the rest of the Fabrick, that Infant-Nature became a Changeling in her Cradle.

Seet. 5. For *Adam* had no sooner rebell'd Gen. 3. 18. against God, than all the Creatures (in requital) rebell'd alike against *Adam*. His very garden rebell'd against him, whilst instead of grapes and figs, it rudely brought forth thorns and thistles; (so truly epidemical was this disease, that it infected the very ground; and that with such noxious malignant weeds, as were but the Botches, and the Byles, and filthy Tettors of the Earth.) His very flesh rebell'd against him, by affecting Empire over his Spirit. So as the * *Rider* was dismounted, and held the stirrup, whilst the Beast which should have born, climb'd up into the Saddle. It was the saying of Saint *Augustin*, ^a that because *Adam* had so wilfully forsook the Master that was above him, the meanest Servant that was below him was disobedient to his will. That important man, who was then Mankind, the best and greatest of all meer men, (the best because innocent, and the greatest because the Emperour of all the World,) became a Servant not to the Devil only, who was God's Creature, (and is so far good, as he is God's,) but to sin also, which

was

* *ἵππον ὑπομένει σῆμα καὶ θύραθεν αἰετῶν.* Pythag. in *Gen. 3. 17.* consule Hieroc. p. 30. Plato etiam animam rationalem aurige comparavit. Corpus currui alato.

* *Quia superiorem Dominum suo arbitrio deseruerat, inferiorem famulam ad suum arbitrium non tenebat.* Aug. de Civ. Dei, l. 13. ad Marcel. p. 722.

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was the Devil's Creature, and cannot any where be found in all *Moses* his Inventory. As if the Serpent had been the Conjurer, and his Apple the Philter in which he wrapt his Magick up, man hath been ever since such an enchanted Creature, possest with such a strange kind of Idolomania, so mad a dotage on sin and hell, as that he even courts his own destruction. And (as if there were a charming commanding loveliness in vice,) he does not only woo, but even weds it without a dowry. He sins, only to sin; and seems to love it with That simplicity, with which he ought to love his God, for it self only.

Hom. *Iliad*.
B. p. 33, 34.

* *ὅτι τὸ καὶ
τὸ γ.*

Sett. 6. Nay, though sin hath not only no comeliness in it self, but is (like *Homers Thersites*) ugly without, as well as within; though the *Juno* doth not only prove a cloud, but her children all **Centaures*, (such as cannot but sting, and goad us;) though it hath not only no hony in the mouth, but a sting in the tail too; though it produced not only the sweat of *Adams* brows, but his Apron of Fig-leaves, yea a personal death, and a *Noahs* Deluge; though there is not only no fruit of sin, no not so much as in the act, but also shame in the consequence, and death it self in the end; (and so 'tis cloathed all over with such grim circumstances, as should make it terrifie, rather than tempt us;)

yet

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yet like the fly in the Candle, or the mad *Romans* in *Arrian*, who erected an Altar to a Fever, and so became worshippers of their Disease; (poor frantick Bedlams!) we hug the fire that will consume us, and are transported by our lust into such a Fury, as if we really were ambitious, not to be Gods, but the Devils Martyrs. We can wonder much at *Glaucus*, that he would part with his gold in Exchange for Brass; more yet at *Crates*, that he would throw it into the Sea; more yet at *Serapion*, that he would sell it even for Bondage, and hire his Master to be his Master; and yet all this while we do not wonder at our selves, although, in every wilful sin, we out-do them all: not only sell our Souls for a Mess of Pottage, which is the part of sad Merchants: nor only part with them for nothing, which is to throw them away; but sell them for stripes too, which is flat madness.

Sect. 7. And this indeed is the thing, with which *S. Paul* doth both upbraid, and confute his *Romans*; who did not know a better Stratagem, whereby to reclaim the unconverted, and to preserve his Converts from falling back, and from wallowing again in the Mire of Sin, which (before their Conversion) they had so passionately espous'd, than by make-

ἐν Πάμπυ πυρε-
τος θερμὸς ἐστίν.
Arrian. Epic.
l. i. c. 12. p.
9. 7.

ὅς τις τοῦ
δοῦλον Διο-
κλεῖα τοῦ
ἀμείβε, χρε-
στα χαλα-
σεν, ἐκασ-
τοῦ ἑνναβ-
ου. Hom. il.
ζ. p. 109.

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ing it appear from their own experience, that all things in sin ought to discourage men from sinning. He bids them look back on the time past, and they shall confess it to be unprofitable. He bids them consider the time present, and they shall find it extremely shameful. He bids them look forwards on time to come, and they shall find it no less than deadly. Reasons (one would think) enough to make it as loathsome now, as before it seem'd lovely. And to be sure of his Conviction, he impleads them only in their own Court, Impanels their own hearts (and them alone) for the Jury, their own Consciences for the Witnesses, their own Reason for the Judge; and then he draws up his Indictment, in the words of this Text.

Rom. 6. 21.

What fruit had ye then in those things, whereof you are now ashamed? For the end of those things is Death.

SECT. 8. I suppose my Christian Reader cannot be rationally displeas'd, if from these words of the Apostle, I borrow the matter and the Method of the first part of my design; it falling out very luckily, that they seem to present us with an Anatomy of Sin: which we have here dissected into three such parts, as will yield us the discovery of it in its three several states; in its Infancy, its Youth, and its fullest Age, In the Act of Commission, the immediate consequence,

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quence, and in the last growth, or Period of it.

First, In the Act of Commission, even *then* when it pretendeth to be most of all gainful and advantageous, we find it absolutely *unfruitful*: we do but suffer it whilst we enjoy it. [τινα τότε καρπὸν;] what fruit had ye *Then*, even *Then* when ye *committed* it? even then when ye were * Ser-
vants and slaves to Sin?

* ἄλλοι τ' ἀ-
μαρτίαν.
V. 17. 20.

Secondly, In the immediate Consequence, when it should have yielded us some Revenue, that might have been answerable to a painful, and perhaps a chargeable purchase, it doth unhappily bring us in, not an emptiness only, but *Shame* too. What fruit of those things, [ἐφ' οἷς νῦν ἐπαισχύνεσθε,] of which ye are *now* ashamed?
* now that your Souls are enlightened, and your wills reform'd? Now that you are Servants and Sons of God?

* διαλυθεὶς
τῷ θ̄ῳ, καὶ τῇ
δικαιοσύνῃ.
V. 18. 22.

Thirdly, In the close and period of it, though one would think it were sufficient to serve so hard a Master as Sin, and withal to receive such severe wages as shame, yet the greatest Arrear of punishment is still behind, [τοῦδε πάλῃ ἐκείνων θάνατος.] *for the end of those things is Death*; not a transitory, and temporal, but an abiding,
* immortal death.

* ὁ σκόλος
αὐτῶν ἡ θ̄-
λῶτα. Mar. 9.
44.

And these shall make the Partitions of the first part of my design.

CHAP. I.

*Of the unfruitfulness of Sin in the Act
of Commission.*

sect. 1. **M**Y first Assertion, I do acknowledge, is as seemingly false, as I hope I shall prove it more than seemingly true. It is seemingly false, to men whose spirits are inraffate, whose Hearts are callous, whose Consciences are fear'd, and whose short-sighted Souls do look no farther than their senses. Who not distinguishing precisely (on all occasions) either words from words, or words from things, or one thing from another, must needs make rotten Definitions, because their reasonings are unsound, their measures false, and their weights deceitful. Many Divine truths of Scripture do seem no other than a Jargon, or arrant gibbrish, to such as understand not the Language of *Canaan*, but scan the things that they contemplate, as men unregenerate, and meerly natural. The word of God tells us, that *Treasures of wickedness profit nothing*. That *it is profitable for a man to pluck out his eye, and to cut off his hand*. That *it is not profitable to gain the whole world*. That *to live in pleasure is to be dead whilst we live*. That *some being tormented would not accept of a Deliverance*. And that others *have taken joyfully the spoiling of their goods*. All incredible things, and apt to pass, not for Paradoxes, but lies, with the men of this World, the passionate Idoli-

Prov. 10. 2.
Mat. 5. 29.

Mar. 8. 35.

1 Tim. 5. 6.

Heb. 11. 35.

Heb. 10. 34.

The unfruitfulness of Sin PART. I.

Idolizers of what is visible only, and present: whose Apprehensions are benighted with such a thick Darkness, as makes them grope after Happiness in the allurements of the Flesh, and the low entertainments of outward sense. Now because I shall meet with several sorts of Readers, I must therefore endeavour several ways of conviction. By Scripture, by Reason, by known Experience; by applying general Truths to particular Instances and Cases, thereby challenging the assent of the most prosperous sinner: to whom this Truth will grow clearer by way of answer to his objection. All which being done, I shall desire the Reader to join with me in some practical reflections upon the whole.

sect. 2. I will not here amuse my Reader, with (what I first of all intended, but since have believed to be of least pertinence, as well as Use,) the consideration of sin in its whole Pedegree, or Extraction; nor will I shew how it ariseth betwixt the Appetite, and the Will; nor speak of the prolifick and plastick vertue, in the concupiscence of the one, and consent of the other. It being chiefly my present purpose, to strip the sinner, to shew him his Poverty, and Nakedness, and the extremity of his Danger. It is my principal design to make this evident, that as every sinner is great with young, and therefore desireth to be deliver'd, so he is great with a young Viper, which gnaws his Bowels in the Delivery. That sin is but almost as old as Nature, (for God made man upright, before that man unmade himself;) but punishment altogether as old as sin, (for a mans * wickedness doth correct him.) I would shew that sin is (in a manner) born old. And like *Hercules* in *Diodorus*,
(whose

Jam. 1. 15.

ἀρρενέσθῃς
καὶ τὸ πρῶτον
ὅτι ὁ σίτην
περιπατεῖ

Epiph. l. 1. p.

101.

Eccles. 7. 29.

* Jer. 2. 19.

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3

(whose very Infancy had so much man in it, that he bit the breast, instead of sucking it;) sin I say, like him, hath such a sharp kind of Teeth in the first Nonage of its Being, that it doth not find its way, but eat it out; and Sobecomes not more the Babe that ought to solace its Mother, than the rude Midwife to torment her. So that That in the third of *Genesis*, which was said to *Eve* as the Mother of Man, might have been said as truly to her as the Mother of Sin too; which was not only, that she should *bring up* her Children in sorrow, but that in sorrow she should *bring* them *forth*.

ὁ πρὸς τὴν ἡλικίαν βλαβερὸν ἐπιστασαμένη τὴν ἐκλήν. *Diodor. Sic. l. 4. p. 217.*

Gen. 3. 16.

sect. 3. Before I come to shew this, by such arguments as are taken from Natural Reason, and Experience, I will evince it by one or two, which offer themselves out of Scripture. From whose general current and Tenor, there is nothing more easie to be infer'd, than that our Sins are our Miseries, simply consider'd in themselves; without relation to their effects, whether immediate, or more remote. For the greatest expression of Gods love to his dearest Children, is (by the sharpest methods that can be us'd) to deliver them from the Bondage of their corruptions. 'Tis in the tenderneſs of his Mercy, that he is pleas'd to free us from the pollutions of the spirit, although severely effected by the destruction of the flesh. Which clearly shews us, that however it is painful to pledge our Saviour, in his Cup of Virgar and Gall; yet (as a Medicine) 'tis desirable in respect of that Disease, against which it is applied for means of Cure. When *Paul*, of a Persecutor, became a persecuted Apostle, and was deliver'd from his sins, he was immediately so ravish't both with the love of his Deliverer, and with the joy

Proved by
Scripture.

Quæ per insuavitatem medentur, emolumento curationis offensam sui excusant. Tertul. de panit. c. 10.

of

Rom. 5. 3.
Aft. 21. 13.

* Mat. 1. 21.

Gen. 1. 31.

of his Deliverance, that he cared not to be deliver'd from any misery besides. He even gloried in Tribulations, as very useful both to exercise, and feed his Patience. He was ready not to be bound only, but even to die for the Lord Jesus. Sickness, and Plunder, and Banishment, and Bonds. and every kind of Persecution, are heavy burdens of affliction to flesh and blood ; But yet because a mans spirit is of the greatest consideration, they are found very light, when they are weigh'd in the Ballance with the pressing miseries of sin. Just as the Sawe and the Caustick , are in themselves tedious things, but very much better than the Gangrene, and Tumors arising from the Plague. When the Son of God incarnate was Christned by the Angel before his Birth, and Christned by that Name, which only signified a * Saviour , he rendred this for the reason of it, that *he should save his People from their Sins*. Which Angelical expression we cannot think upon too much, or repeat too often. He was not an ordinary Saviour, such as the *Jews* then longed for ; nor was he therefore called *Jesus*, because (like *Moses*, and *Joshua*,) he came to save them from those lesser and more contemptible Enemies, (to wit) the Taxes and other Tyrannies which came from *Rome* ; but being the very best Saviour, he came to save them from the very worst Enemies ; and such it seems were their sins. Sin indeed is the worst of every thing that is enemy to God, or man ; for it is very much worse than Death, and Hell. I say, 'tis worse, not only as the Parent and cause of both, but precisely consider'd in it self. For Death and Hell are good for something, even to satisfy Gods Justice ; whereas sin serves only, either to incense, or abuse his Mercy. Hell it self was of Gods making, but sin of Satans. Now God saw every thing that he had made, and behold

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behold it was very good. Nay God made Hell, as wel to keep men from coming thither, as to punish those that would needs come. Which shews that Hell is also good, even to glorifie his Mercy; whereas sin is fit for nothing, but to make fuel for his Justice. There is not any thing in the World, except our sins, by which the God of all glory is rendred capable of Dishonour. Which undeniably evinceth, that the most immediate and chiefeft end of our Saviours coming into the World, was to save us from the bondage and misery of our sins. And this again doth evince them to be our worst kind of Enemies. And we reckon that our Enemies (though not the worst) are not profitable to us, unless in this one circumstance, their being conquer'd and subdu'd. Upon which it follows, that *Jesus* Christ had been a great, and a precious Saviour, by coming to save us from our sins, although he had sav'd us from nothing else; and that Sin doth not only bring forth its own *Litter*, but is also born with it.

Señ. 4. This again may be inforc'd from the contrary Topick. The usual method of God Almighty, by which he doth not only punish one sin with another, but (many times too) the ^{*}same sin with it self. *Giving up him that will be filthy to be filthy still* (Rev. 22. 11.) Which is certainly an argument, that sin is not only the Parent of some Punishments, and sister to others, but that of all sorts of Punishment (on this side Hell more especially) Sin it self is the greatest. Thus when *Pharaoh* harden'd his heart, God (withdrawing his grace, and giving him over to his Temptations,) left him so wholly to himself, as to make it yet harder; which was to punish obduration, with obduration.

D

Thus

* Per Hebraios
unum peccatum
sumitur pro pe-
na peccati.
Grot. in Marc.
3. 29.

EXO. 8. 15, 32.
C. 9. V. 12, 34.

Isa. 66. 3, 4.

Thus when some chief persons in *Israel* (*Jason, Menelaus, Lyfsmachus*, and the like) were so admirably sinful, that their very Righteousness was abominable, their very obedience as bad as Rebellion, and their very Sacrifices to be expiated, (*Isa. 66. 3.*) when they delighted in their Abominations, (as if they would imparadise themselves in Hell,) and had chosen their own wayes, as more lovely and more eligible than the ways of God; God did threaten to be revenged in these plain words, *I also will choose their delusions*, or (as the *Margin* hath it) *their devices*. (*verse 4.*) And so (we see) God punish'd their own ways with their own ways, their Choice with their Choice, their Delusions with their Delusions. Thus when the filthy Gentiles also had fill'd up the measure of their Iniquities, and (with that) the Vials of Gods wrath; God poured out those Vials of his wrath, by *giving them up to those Iniquities*. A man perhaps would have expected, that God should have punish'd their Impieties, by inflicting sickness upon their Bodies, disgrace upon their Names, or utter ruin upon their Fortunes. (But these had been the chastisements of a loving Father.) Why then perhaps one would have thought, he should have thunder-struck them from Heaven, or that the Earth should have gap't, as upon *Corah* and his Company, and so that God should have sent them down quick into Hell; (But that had been the sentence of too mild a Judge.) God was more angry than to punish them no more than so; he was too much displeas'd, to send them quick into Hell; (for that were to dispatch them with a merciful blow.) He condemn'd them rather to Live, and to live in Sin, to heap up wrath against the day of wrath, to treasure up destruction, and to make an hoard of Torments,

Rom. 1. 23,
24, 26.*In compendium
occidere, miseri-
cordie genus est.*

Rom. 2. 5.

ments, *against the Revelation of his righteous Judgments.* They had followed the *lusts* of their filthy *Hearts*, and God took vengeance upon them for it, by giving them up to their *vile affections*: which was to punish Sensuality, with Sensuality. (It ought to be noted in a *Parentthesis*, that men are said to be *deliver'd* or *given up* to their vile affections, when, for having first forsaken God, they are so forsaken by God, as to *give place* to their affections, to be absolutely conquer'd and captiv'd by them; not that God is their Tempter, or Driver-on into sin, as some have too much mistaken such Texts of Scripture.) Again said God by the Prophet Ezekiel, *Because I have purged thee, and thou would'st not be purg'd*, [thy punishment is, that] *thou shalt not be purged from thy filthiness any more*; it being a much more fearful thing, to fall out of Gods hands, than to fall * *into* them. Indeed we are not only told by the Master of the Sentences, that our later sins do execute a kind of Judgment upon our former; but a great deal better even by *Seneca* himself, that the first and greatest punishment of any Commission of sin, is the sin it self which is committed. In so much that although there were no Hell at all, 'twere yet a kind of Damnation to be a sinner. And if sin it self were not a very grievous punishment, 'twould make us miserable without one.

Dicitur homo tradidit desideria suis, cum desertus a Deo cedit eis, consentit, vincitur, capitur, trahitur, possidetur. Aug. ad Simplic. l. 5. 9. 2.

Ezek. 24. 31.

* Heb. 10. 13. *Peccata sequentia sunt praecedentium poena.* Lombard. *Prima & maxima peccantium poena est, peccasse.* Senec. Epist. 16.

Sett. 5. After such evidences of Scripture, (which *By Reason.* need not be multipli'd, being *evidences* of Scripture,) it may perhaps be beneficial to one sort of Readers, to observe how Scripture hath been assented to by Reason, in this particular. I do not speak of a sanctifi'd enlightned Reason, (for that were too easie, and too unnecessary an enterprize,) but the Reason of a

natural and Heathen man; whose more than ordinary improvements have been acquir'd, and gotten, meerly by Industry, and Art. And I esteem it the fitter to use the Doctrine of such as these, because there are Christians (at least in name,) who live undaunted and shameless in some kinds of sin, at which a well-natur'd Heathen would blush, or tremble; and because the very Life of a real Christian should speak at least as well, as any Heathen mans Book; Besides that the Doctrine of moral Heathens (who had no other law than what was written in their Hearts) may provoke

Rom. 2. 14, 15. many Christians to a noble jealousy, and emulation; and make them strive to be better than now they are, by their scorning to be worse than their Inferiours. It

Rom. 10. 19. Deut. 32. 21. was the saying of God to his people *Israel*, *I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.* And through the

Rom. 11. 11. Fall of the *Jews*, *salvation came unto the Gentiles, for to provoke them to jealousy; thence the words of the Apostle, I speak to you Gentiles, if by any means I may provoke to emulation them which are my Flesh, and might save some of them.* And if a man upon whom

13. Christs Name is called, and who pretends to be a follower

14. (that is, an Imitator) of Christ, whom yet he abjures in his conversation, if such a man shall but consider at once the Doctrine and Practice, the Sayings and the Lives of some well-bred Heathens, will he not think himself oblig'd to be a little less vile, and less reproveable in his ways? Shall one that reckons himself a Christian, a

1 Cor. 6. 8. a precious vessel of election, and breaths out nothing but assurance of Bliss and Glory, do wrong, and defraud, and that his Brethren, when such a Gentile as *Socrates* will rather die a thousand deaths, than give his vote to the oppression of injur'd *Leo Salaminus*, although

Vide Socratis
& Socraticorum
epistolas per Leonem
Allatum
vulgatas. p. 21.

though condemn'd by thirty Tyrants? Shall any one that is a Christian become an Advocate for sin, and think it a pleasant, or a gainful, or an honourable thing, whilst Heathen *Socrates* affirms (in sight of *Charicles* his threats,) that 'tis the greatest Calamity in all the World? one act of dishonesty a more intolerable hardship, than thousands of such as are inflicted by cruel men? But perhaps I am uncivil to *Justin*

Martyr, in calling *Socrates* an Heathen, whom he affirms to have suffer'd a kind of Martyrdom; and meerly slander'd by the Heathen as an Enemy to the Godhead, because he would not acknowledge Many. The very same Accusation, to which the primitive Christians themselves were subject.

* Nay the Father does rank him even with *Abraham*, and *Elias*, and affirms (point blank) he was substantially a Christian; not a nominal, but real Christian; not in the truth of his Opinions, but in the ordering of his Practice. And though I do not determine of things so far out of my Reach, but leave the Corn and the Tares to grow up until the Harvest, yet in civility to a Father at once so learned, and so religious, and (I may add) so Apostolical as *Justin Martyr*, whodid not only write against the Enemies of Christ, but did resist them even to Blood too, (of which he was every whit as liberal, as most of us Christians dare be of Ink,) I will not reckon upon *Socrates*, as one of those natural and carnal men, by whose

Καὶ γὰρ μύρια κακὰ παθὼν δύναμαι
ἢ μὲν τοι τοσούτοις ἰδὲν, ὁππότερον οἱ ἀ-
δικήσω. Socr. Epist. 7.

Socrates ob id ipsum atheus audiebat,
ob quod Christiani, sc. quod hostis esset po-
λυθεότητι. Just. Mar. Apol. 2. p. 43.

* Οἱ μετὰ λόγον βιάσαστες, χειρα-
νοίειν, καὶν ἄθεοι ἐνομιθῆσαν, οἳ ἐν
Ἑλλήσει μὲν Σωκράτους καὶ Ἡράκλειτος,
καὶ οἱ ὅμοιοι αὐτοῖς ἐν βασιλεύει καὶ Ἀ-
βραάμ, Ἀνανίας, Μιχαὴλ, Ἡλίας καὶ
ἄλλοι πολλοί. οἱ δὲ βιάσαστες ἀχρεστοὶ καὶ
οἱ χειρανοί. Justin. Mart. ἐν ἀπολ.
ιδεὶ περὶ Ἀντων. p. 65.

ἐν Ἑλλάδι. — χειρὸς καὶ ὑπὸ Σωκράτους ὑπὸ μίμνερ γυνώσκεις. Idem περὶ Ρωμαίων
ἐν γυμνασίῳ. p. 38.

Philo-

Philosophy and Reason my present *Thesis* is to be prov'd.

sect. 6. The Incomparable *Stagirite*, although an excellent Heathen, was yet an Heathen without dispute. And yet I learn out of one of his Ethick Lectures, * not only that the punishment of sin is as great and early as the pleasure of it, but that the thing called Pleasure is it self a great Punishment: and though (saith he) it seems a Paradox, to be pained even with that which the world calls pleasure; yet since nature hath given us so sad a priviledge of being able to Desire, but denied us that other priviledge of being able to Injoy, it seems to follow from thence by very sound Logick, that every single act of sin doth carry with it a double punishment; *first*, because we very *really* desire an happiness; and *secondly*, because we but *fictionally* Injoy it. A vicious man is alwayes sick, of too much, or too little; of loving, or of loathing, of appetite, or aversion to some wrong object, to which his vehement passions do not naturally belong. And

from thence (saith *Hierocles*) || all the perplexities of the Creature do most inevitably arise; even from his contrariant Actions to the Rules and Precepts, of God, and Nature. He is incessantly disquieted either with Exigence, or Sa-

tiety, or with exigence in satiety. For he never ceaseth to Want, until he ceaseth to Desire; and he is always desiring, either the Prefence of something he cannot have, or the Absence of something he cannot lose, or the Continuance of something he cannot keep, or else a Change and Variety which cannot possibly be accomplish'd. Now since desire is a natural effect

* Την λύπην
ποιεῖν ἢ ἡδονήν.
ὁ ἀκόλαστος
λυτῆται καὶ
ἀποτυγχάνων,
καὶ ἐπιθυμῶν.
ἐν λύπῃ γὰρ ἡ
ἐπιθυμία. Ari-
stot. Eth. I. 3.
cap. 11. p. 293,
294.

|| Τὸ πᾶσι φύσιν διατεῖσθαι, κακῶν ἀρ-
χὴν. Hierocl. in χρυ. ἐκ. p. 265.
Καὶ γὰρ τὸ αὐτοῦ φύσιν πᾶσι φύσιν κίνη-
σιν ἐναντιῶν τῷ βόλοις νόμοις πηρώ-
μεθα, ἐδὲν ἐπαιδανόμενοι ὅσον ἑαυτοὺς
βλάπτουσι, διὰ τὸ δεῖν ἀντιτείνην
διῶ. Idem p. 265.

effect of want, as want is of frailty, and Imperfection, a man of irregular desires cannot choose but be tortured (if not from without, yet) from within him; because his thirsts and his hungers, (that is, the longings of his appetite) are true, and lasting; whereas his amplest satisfactions are false, and fugitive. And

therefore as * *Gregory Nyssen* will have the happiest mans life to be but like to that logical fallacious Circle, (so in a kind of conformity to that expression) the learned || Colledge of *Pythagoreans* have

* *Greg. Nyss.* in orat. pro *Placidia* p. 963.

|| 'Ουχ ἐνός τινος, ὅλας δὲ τὰς ἐρεῖς συλλέγειν ἀποφύγεμα καὶ νόον. *Hierocl.* p. 318.
'Οι δὲ κυλινδρεῖς ἄλλοτ' ἐπ' ἄλλο φέρονται. *Pythag.* in χρ. ἐπ. sub finem.

placed the vicious and debauched upon a Rowling pin; as having not a minute of * peace and quiet. In their plenty they will surfeit, and in their poverty they will steal. If they are great, they will be scornful; if little, envious; if strong, they will be violent; if sick, blasphemous. Let their condition be what it will, they straight convert it into Poyson; and by the vehemence of affections, they are tossed, as with a tempest, in a Sea of Troubles. * What

* *Isa.* 48. 22.

with Anger, and Ambition, what with Avarice and Lust, what with the tediousness of Flattery, and miserable Distrust, with other such Thorns in the flesh, and buffetings of the Spirit, we may say with the Psalmist, || (though in a different sense) *that they are killed all the day long*; As

* 'Ουκ ἔστι ἧς ἐν τῷ βίῳ ὃ μὴ πᾶσι κακῶ τοῖς ἀνθρώποις γίνεται, πανταχόθεν σενοχωρεῖσθαις ὅτι δὲ αὐθαιρετὴ κακίας. ὃ τὰ μὴ ἀναβλέπτου πρὸς τὸ θῆος εἶναι. *Hierocl.* in locum. 252.

|| *Psal.* 44. 22.

He for Gods sake, so They for Satans. For however they live the life of a Vegetable, in that they grow; and the life of a Beast, in that they breath, and have motion; yet so far are they from living the life of Man, that (in a Heathen mans judgment) they have not:

* Τὰς ἀγίας not only a dying, but a very * dead life. I believe
 ὅτι οὗτος περὶ τὸν that Poet was very serious, and did not intend to
 σιν ἀνδρῶν εἰς that speak a ly, when he said (after the manner; and in
 τιθῆναι ἐγγύς the sense of our Apostle,) that they who live in such
 ζῆν τὸ τοιοῦτον, ἀλλ' pleasures, (as are but painted, deceitful, and killing
 μύλον νε- pleasures,) are even *dead whilst they live*. For the
 κεν ἵνα καὶ Sophocles ἐν
 Ἀντιγόνη.

1 Tim. 5. 6.

* Τὸ δὲ μὴ σαμαφότερον ἢ τὸ ἀνθρώ-
 πον, καὶ μέγιστον τὸ πνεῦμα, μαρτυρεῖ καὶ
 ὁ Χριστός ὁ ὢν τὸ πνεῦμα καὶ ἡ
 ἀρετὴ τῶν ἀγαθῶν τῶν σώματι κατα-
 φέρουσιν. Plotin. Enn. 1.1. 2. οὐ α-
 ριστῶν.

|| Psal. 39. 12. 2 Cor. 5. 1. Heb. 11. 9,
 13. 14.

* Ἡδονὰς σαματικὰς ἀδύνατοι πα-
 ρέναι καὶ τὸ δὲ δαιμονίου ἀφενέσει Pl. lb.

rupt the real happiness of the soul, that 'tis the happi-
 ness of the soul to despise the pleasures of the body.
 It is the most solid and Real pleasure, to subdue the
 pleasures that are so Called; and to evince them, by
 Conquest, to be but Counterfeits and Cheats. Nor
 is the Doctrine of the || *Stoicks* one

|| Οὐδὲν δ' ἀξίμιον ὄν. τὸ ποιεῖν τὰ
 ἀδικα καὶ τίς ἡ ζημία τοῦ θύσαντι τὸ αὐ-
 τὸ δόλον; τὸ δύναι τὸ τοιοῦτον. τίς ἀνθρώπου
 ἡ οὐσία; δὲ ποιεῖν σωτηρίαν, ἐπιδόχῃ
 δὲ. Arrian. Epic. 1. 3. c. 26. p. 425.

they affirm Injustice to be the worst kind of suffering.
 Nothing *hurts* a man so much, as the *doing harm*, be-
 cause it deprives him of the privilege of being like
 unto his Maker, (a courteous, obliging, and helpful
 Creature,) and makes him unworthier than Beasts of
 Prey;

Prey; whose native property it is, to devour and persecute their fellow Creatures. From whence the *Stoick* doth infer, that He alone is calamitous, who undergoes the deep miseries of being wicked; and thereupon he thus descants. * Was *Socrates* unhappy? no, but his Adversaries and Judges, who did injuriously accuse, and despightfully condemn him. Or was *Helvidius* hurt at *Rome*? no, but he that destroyed him, and so was guilty of the Murther. || Whensoever one man doth offer injuries to another, the greatest mischief redounds to him, who descends to the meanness of doing such things, as do but make him much worse than the worst of Beasts. And so much worse, as he hath means allow'd to him of being better. For he that hath nothing of humane in him, except the Figure, and the Form, (common to him with an Ape,) no more deserves to be call'd a man, than a green Ball of

* Ως τε Σωκράτης καὶ ἡ Δικαστὴς κακῶς ἔβλεπε, ἀλλ' οἱ Δικασταί, καὶ κατὰ τὴν ἑρμηνείαν. ἢ ἐν Πάμφυλῳ. ἢ ἄλλ' ὁ Στοικτικὸς αὐτόν. p. 425. || Ἐκείνῳ ἢ βλαπτικῶς ὄντι, ὁ τὰ δικαιοσύνην πᾶσι χροῖ, καὶ ἀρεστὰ. ὁ ἀρτὶ ἀνθρώπου λύκῳ γινώσκῃ. p. 426.

* Wax to be call'd an Apple; because as an Apple is to be judg'd (not by the shew, and appearance, but) by the smell, and the taste; so is a man to be discern'd by the wisdom, and integrity, and inoffensiveness of his Actions. And as we take nothing for currant Money (saith *Arrian*) || which hath not the

* Τί ἔστιν ἄλλος ὅτι ἀνθρώπος ὄντι; καὶ ὅτι ἐκ ψυχῆς μορφῆς κείνεται τῶν ὄντων ἑκάστον. ἐπὶ ὧν λέγε καὶ τὸ κείνῳ, μᾶλλον ἢ. καὶ ὁ δὲ μὴ ἔχον αὐτὸ ἢ καὶ γὰρ πν. Idem l. 4. c. 5. p. 463. Mat. 22. 20, 21.

Image and Supercription of *Cæsar*, so should we not take him for a currant, but for a counterfeit Man, in whom we find not the Image

|| Τὰ ἀνθρώπινα, τὰς χειρῶν ἔχον ἐν τῇ διανοίᾳ λαμβάνει. οὗτος καὶ ὅτι ἡ νομισματικὴν ἔχοντες, ἀνὴρ δὲ ὡς ὁ νομισματικὸς, ἀνὴρ δὲ μὴ ὡς ὁ νομισματικὸς, ὡς πν. Id. ib. p. 462.

and Supercription of God. If he is sensual, intemperate, unmerciful, or unjust, we may rather call him * any thing, than by the honourable Title and Stile of M A N. Now because to be degraded from the honour, and dignity of humane Na-

* Ἀχρεῖος ὄντι πάντα μᾶλλον ἢ ἀνθρώπου. p. 403.

ture, and (with the King of *Affyria*) to be transmuted into a *Brute*, is that which every man abhors the most that may be ; it was a rational conclusion amongst

some Heathens, [* that the greatest punishment of sin is sin.] And though a wicked man lives the life of Nature, yet his nearest Relations ought to celebrate his Funeral, because he suffers the Death of Grace. || The man is dead and expir'd, although the Animal, or

Beast is still alive. Which in the reasonings (not only of *Plotinus*, and *Arrian*, but) of * *Boethius* himself (who was a Christian,) is no better than a Fabrick of Flesh, and Bones, indued with a Faculty of doing mischief, in a continual Rebellion to the Laws and Statutes of God and Nature, and therefore is to be reckon'd as the worst kind of Vermin and venomous Beasts, and to have nothing in him of man, except the outside and appearance, which is no greater privilege than is common to him with a *succuba*, or Devil Incarnate ; (which some unclean persons have unwarily entertain'd instead of their wickedly-admir'd Harlot.) And the Difference is not the less betwixt an Angel of Light, and one of darkness, because the later * transforms himself into the likeness of the former ; nor is the difference the less betwixt a Man, and a Mammonet, a Martin Monkey, a Baboon, or a Satyr, because of their admirable agreement in outward shape, and that some of those Apes have been reported to * write and read. No, || *Boethius* is positive in his as-

sertion,

* Μεγάλη βλάβη τῷ ἀδικούντι εἶναι, αὐτὴ ἡ ἀδικία. p. 460.

|| Κάται ἀνθρώπου ἐν μέτρῳ θείῳ καὶ θνητῷ, καὶ ῥέπει ἐπ' αὐτῷ καὶ ὁμοιοῦνται οἱ μὲν τῷ ἑτέρῳ, οἱ δὲ τῷ ἑτέρῳ — τοῖς ἑταῖς ποιῶσι, πρῶτος μὲν δὲ καὶ ἑταῖς, τὸ λύκοις δὲ, καὶ κακοδαίμοσιν ἀνθρώποις. Plotin. Enn. 3. l. 2. περὶ πηγῶν.

* Probitate defertur, homo esse desinit & vertitur in belluam. Boeth. de Consol. Ph. l. 4. p. 148.

* 2 Cor. 11. 14.

* Topfili de Quadripedibus, speciatim de Simia quae vocatur cynocephale.

|| Malis desinunt esse quod fuerant, sed fuisse homines adhuc ipsa humana corporis species ostendit. Boeth. de Consol. Philos. l. 4. p. 147, 148. Sola mens stabilis super monstra qua patitur gemit, nec injuriâ dicitur, vitiosos in belluas animorum qualitate mutari, tamen corporis humani speciem servant. p. 149.

sertion, that the bodily features and proportions of such an one as is vitious, do shew he Hath been a Man, not that he Is. And as the Companions of *Ulysses* were said to be changed into Brutes, not in respect of their Souls, but of their bodies only; so a man, by impurity becomes a Beast, not in respect of his body, but only of his soul. Which is the sadder metamorphosis, 'tis very easie to determine. I am sure (for my particular) I had so much rather be a man in the similitude of a beast, (like * *Apuleius* the Philosopher,) than a venomous Beast in the likeness only of a man, (like *Tiberius* the Tyrant,) as I think it worse to be || *Balaam*, || 2 Pet. 2. 16. than *Balaams* Ass. For I believe, with * *Boethius*, * *Cum sua singularis miseria sit, triplici infortunio necesse est ut urgeantur, quos videas scelus velle, posse perficere.* Boeth. de Conf. Phil. lib. 4. pag. 150. that it is a great misery, to desire any thing that is evil; a greater misery, to be able to do the ill that we desire; and the greatest misery of all, to do the ill that we are able. Nor do I think it improper, to mention the sayings of so good, and so great a Christian, amongst the Doctrines of natural and Heathen men, because he speaks so exactly like some of Them. What Holy Father of the Church could declare against the misery and filth of sin, with higher expressions of indignation, than the *Pythagoreans*, & the *Peripateticks*, the *Stoicks*, and the *Platonicks*? who were not only of opinion, that the vitious Agent is * Patient too, and is really afflicted by doing ill, (as the eye suffers what it sees,) but that sin is so far worse than punishment, that the || greatest Punishment is Impunity. For taking sin as a sickness, and considering Punishment as a sharp means of Cure, they conclude the Disease to be worse than the Remedy, and its being past Remedy the worst of all. Than which, there is not a Christian that can go

* Οὐδὲν δυνάει καὶ αὐτὸν καὶ δεῖν καὶ οὐκ ἔστιν ἡ ἀδικία καὶ παθητικόν. — Max. Tyr. Dissert. 2. p. 17.

|| Cum nocere alteri, malorum omnium noxium sit; multo gravius est, siqui nocet, abeat impuné. Apuleius de Philof. p. 48.

Confer. Apul.
cum Boeth.
con. ph. p. 150,
151, &c.

higher in his expressions ; or that needeth to be asham'd of receiving advantage from such sayings of the Heathen, as our unblameable Apostle thought good to mingle with his Epistles. That which I have collected from several writings of the Heathen , to shew the vanity, and ugliness, yea, and the misery of sin, (consider'd nakedly in it self, and in the instant of its commission, without relation to any punishment besides the punishment of its self,) doth seem to me of no trivial or slender Use. For what imaginable reason can be alledg'd, why so many whole Colledges, and Sects of Heathen, although of different Judgments in other matters, should yet unanimously agree in this, but that this was so evident and bright a Truth, as to challenge an acknowledgment from men of all sides? If it be put unto the Question, in which part of the body the noblest principle of man doth more particularly reside, * *Heraclitus* will be of one mind ; and *Moschion* of another; and *Plato* of a third; and *Xenocrates* of a fourth; and *Hippocrates* of a fifth; and *Heraphilus* of a sixth; and *Erasistratus* of a seventh; and *Strato* of an eighth; and *Epicurus* of a ninth; *Apollodorus*, *Protagoras*, and *Chrysippus* of a tenth. Or if a Question arise concerning the chiefest and most desirable Good, || *Epicurus* will be for one thing; and *Eudoxus* for another; and *Diodorus* for a third; and *Herillus* for a fourth; and the *Stoicks* for a fifth; and the *Peripateticks* for a sixth. But if the Question be, which is the chiefest and most formidable Evil, there is something written in the nature and heart of man, by which they all will conclude it to be in Sin. And though some are so deprav'd into an absolute brutality, as to think and speak also more favourably of sin, yet (to their shame be it spoken)

* Τὸ ἡγεμονικὸν
ἔστιν ἐξ ἐξωθεν
ἐκινεῖται ὡς
κατὰ τὸν
Ἡρακλίτου,
οὐκ ὅτι τὸ
σῶμα κινεῖται
κατὰ τὸν
Μοσχίωνος,
καὶ οὐκ ὅτι
κατὰ τὸν
Τερτυλλίου.
de Anima cap.

15.
|| Dio. Laert. in
vitâ Epic.

spoken) the * Heathen Philosopher doth impute it to the corruption of their Affections, and the obliquity of their Wills; which makes them unfitter to judge of Pleasures, than feaverish palates to judge of Taſts; or men that are purblind to judge of Colours; or men of mere ſenſe concerning the motion of the Heavens; which do not run the

leſs ſwiftly to the Eye of the Soul, becauſe to that of the Body they ſeem to ſtand ſtill. He that finds not the miſery of being ſinful, but thinks that all things are well with him, is like a man that hath been blind from ſo many years paſt, as not to remember that he could ſee, and to conclude thereupon, that he is perfect. But of this I ſhall ſpeak in a more convenient place, and ſeaſon.

* Ariſtot. Eth. l. 10. c. 2. Πρὸς τὰς περιφρονεῖν τὰς ἡγορευόμενας ἡδονὰς, λέγουσι τινες ὅτι ἢ ἐκ τῆς ταυτοῦ ἡδονᾶς, ἢ γὰρ ὅτι τοῖς κακῶς διακειμένοις ἡδονὰ ταυτὴ ἔστιν, οὐκ ἔστιν αὐτὰ καὶ ἡδονὰ ἢ ἀτλῶς, πλεονέκτησις· καθάπερ ἡδονὰ τὰ τοῖς κἀμνεσιν ὄρμησις ἢ γλυκεία ἢ πικρὰ, ἢ δὲ αὐτὴ λευκὰ τὰ φαινόμενα τοῖς ὀφθαλμοῖσιν. lib. 10. c. 3. Πολλὰ φθορὰ καὶ λυμὴ ἀνθρώπων γίνονται ἡδονὰ καὶ ἔκ τῆς ἔστιν, ἀλλὰ τέτοιαι, καὶ ὅτω διακειμένοις, cap. 5. p. 962.

Boeth. de Con.
Ph. l. 4. p. 134.

ſect. 7. And though it ſeemeth to me to be a very good Rule, that || whatſoever hath been affirm'd by || * ὅ μὲν πάντες ὁμοῦ, τὸ τοιοῦτον ἢ ἢ ἢ φαιδμ. Ariſt. Eth. l. 10. c. 3.

almost all, ſhould not be haſtily deny'd by any, yet I am willing that Heathen Writers ſhould find their Credit and Acceptance (with men of diviner and higher principles,) not by the multitude of their Votes, but by the evidence of their Reaſons. Every ſenſitive Creature (they ſay) is capable of pleaſures, but of ſuch pleaſures only as are peculiarly and properly conformable to their Natures. The groſſer pleaſures of the body which do only affect the thing call'd ſenſe, have a peculiar conformity to the nature of a Beaſt; whoſe nobleſt faculty is its Senſe, by which alone it is diſtinguiſh't from the order of Vegetables, which only live, and are not capable of pleaſures, no not ſo much

as

* Ἐτέρω ἴσ-
 πιν ἡδονή, καὶ
 κυνὸς καὶ ἀν-
 θρώπου, καθά-
 περ Ἡράκλει-
 τὸς φησιν ὅτι
 σίματα αὐ-
 τοῦ ἐλάττω μάλ-
 λον ἢ χρυσόν ἡδ-
 ον χρυσῷ τερ-
 ρον ὄντος. Id. l.
 10. c. 5.

|| Αἱ τῷ τελείῳ
καταλείπον-
τες τὰς ἑν-
εργίας τελε-
ῖται ἰδοῦναι,
κυρίως λέγουσιν
ἀνθρώπων ἰ-
δοῦναι ὅ). Id.
ibid.

as of the grossest. But the purer pleasures of the mind which do only affect the thing call'd Reason, have a peculiar conformity to the nature of a Man; whose noblest faculty is his Reason, by which alone he is distinguish'd from the order of ^{*}Beasts, which are utterly incapable of mental pleasure. In which respect *Heraclitus* was wont to say, that all the wisdom of an Ass, is to choose Straw, rather than Gold; because it is pleas'd with that most, which is most conformable to its Nature; And for the very same reason, it must be the wisdom of a man to choose Vertue, rather than Gold. And he that doth otherwise, is more irrational than an Ass, by being pleas'd with that most, which is least agreeable to his Nature. For as man is a creature indued with Reason, it is agreeable to his Nature, both to Will, and to Act, just according to Reason. So that the || pleasures which do arise from a sober, and righteous, and godly life, (that is, from carrying himself as he ought, towards God, and Man, to wit, himself, and his neighbour,) are in great propriety of speaking, the Pleasures of Man. Whereas the Pleasures which do arise from the sensual indulgences and satisfactions of the flesh, are (in a like propriety of speaking) the peculiar pleasures of a Beast. No man living is delighted with such as these, in as much as he is man; (that is,) in respect of his spirit or mind, by which he is what he is, a rational Agent; but in respect of his fleshly and grosser senses, which are not essentials, but appendices of man; nor are they such by a peculiarity, for they are common to him with Agents the most irrational. Upon which it follows, that by how much the more, or the less, any man can be delighted, with such as are but bodily, or brutish Pleasures, by so much the more, or the less, his humane Nature is corrupted.

rupted, and he declin'd to an irrational or brutish state. His debauches are pleasing to him, and seem to contribute towards his happiness, not as a man indu'd with Reason, but as he is an Animal indu'd with Sense. And if any thing of man is remaining in him, it cannot choose but be * afflicted with those debauches, with which the Animal is so much pleas'd. Hence a distinction hath been made of pleasures; whereof

* Αναμεικται πανταχού τα λυτὰ τοῖς ἡδύσι, ἐκτέργον ἐν ἐκτέργον ευφραμένον. Max. Tyr. Diil. 21.

some are said to be sincere, and others || mixt. Those that are pure and sincere, arise partly from the knowledge of the very best objects, and partly from the practice of the very best things. Those that are mixt and sullied with some degree of annoyance, (whether turpitude, or other trouble,) are the sensual pleasures of the body, which are at enmity with the pleasures of a rational Soul. Which made the Philosophers sometimes say, that such kind of pleasures do cost a man

|| Voluptates alie sunt impure & mixte, quibus vel turpitudine aliqua, vel molestia est conjuncta, ut omnis corporis voluptates; alie pure & sincere, liquidæ & liberae, quæ percipiuntur ex pulcherrimarum rerum contemplatione, cognitione, & ex actionibus virtutum. Cicero, l. 1. de finibus. vide Magirum in locum Arist. supra citatum.

* pain; and are not therefore call'd pleasures, because they are pleasures in themselves, but in compliance with vulgar custome; by which the pleasures of the flesh which are peculiar to a Beast, retain the name and the Title, even then when they are mention'd in relation also to Man; notwithstanding in that Relation they lose the privilege of being pleasures. Which may seem the less strange, because we know by experience, that || what is pleasing enough to one, is very painful to another: Yea, to the very same person, what is pleasing enough at one time, is very painful at another. How much rather may those things which are most pleasing to a Beast, whose upper part is Material, be most unpleasing to a Man, whose upper part is An-

* Μὴ τὰ λυτὰ ἢ ἐπιθυμία, καὶ δι' ἡδονὴν λυτῶνται. Arist. Eth. l. 4. c. 11.

|| Τὰ δὲ αὐτὰ τὰς μὲν λυτὰ, τὰς δὲ τίρωσι καὶ τοῖς μὲν λυτὰ, καὶ μισσητά ἐστι, τοῖς δὲ ἡδύα, καὶ οἰσθητά, καὶ ἡδύα καὶ τὰ τοῦ συμβαίνειν.

Id. lib. 10. ca. 5.

gelical, and originally Divine? Let us therefore conclude it to be a great Truth: That because we have Reason as well as Sense, and owe the honour of being men, not to our Sense, but to our Reason, the impure pleasures of sin are pleasures only to our Sense, by which we are Brethren and Sisters to savage Beasts; but they are punishments to our Reason, by which we do enjoy a near affinity with Angels. So that considering our flesh, (in as much as it is ours,) they are but mixed or painful Pleasures; and considering our spirit only, they are no Pleasures at all.

Señ. 8. Now the Troubles and Punishments that are in sin, may be inferr'd many ways; as *First*, from the blindness and error of the vitious mans Mind. *Next*, from the giddiness and inconstancy of his Affections. *Thirdly*, from the infinity and immoderation of his Desires. *Lastly*, from the warring of the law in his members, against the law which is in his mind.

Señ. 9. *First*, through the blindness of his mind, he doth grope after happiness (in * broad and by-paths) where nothing but misery is to be found. Every Appetite and Action, hath a proportionable end, to which it tendeth. Such an end being natural, is very good; and being good is therefore pleasant. Now the creatures that are inferior have their inferior ends and pleasures, as the utmost of good which they are capable of attaining. But mans proportionable end is a glorious similitude and conformity to his Maker: And his proportionable pleasure, is in doing that which leads him to the right hand of God, || where there are pleasures for evermore. So that the man who is corrupt in his understanding, and therefore

* Πλατεια η
 πύλη. Matt. 7.
 13.

|| Psal. 16. 11.

therefore looketh after happiness amidst the vanities of the Creature, (the glory of the world, and the enjoyments of the flesh,) doth take a great deal of pains to lose his labour; he labours hard *to gather * grapes* * Mat. 7. 16. *from a thorn, or figs from a thistle*; such pleasures from vice, as do only grow from vertue. As some do catch at false money, not discerning that it is false; which, when they afterwards discover, doth but enrich them with discontentment. Vitious men do put fallacies and jeers upon themselves, (as Nurses do upon their Infants,) whilst they gild their bitter pills, that they may swallow them with ease, instead of pleasure. They call things pleasant, and then affect them; seeking to satisfy themselves with words and phrases.

An excellent Heathen was of opinion, that the one man *Diogenes* had more of pleasure and Delectation, by seeking it only from within him, than all the Potentates and Princes, who only sought it in the things that were without them. He had more pleasure in his Tub, than *Xerxes* in his *Babylon*; more in his crust of dry bread, than *Smindyrides* in his sauce; more in every ditch of water, than *Cambyfes* in his *Choaspes*; more in his ordinary sun-shine, than *Sardanapalus* in his Purple; much more in his staff, than *Alexander* in his spear; more in his scrip, or his budget, than miserable *Cræsus* in all his Treasures. And the reason of it is, because the vitious mens pleasures were not agreeable to humane Nature; they hunted for pleasure in the wrong place, and mistook the object from whence true pleasure was to be yielded, and therefore their pleasures were * mixt with pain. For *Xerxes* was conquer'd, and

Ei εἴη ἀρετὴ
αὐτοῦ σωτηρί-
βαλλε, τί ἔ-
ἡδονὴν ἔχοι κί-
ζης τοῦ λόγου;
ἢ τοῦ Διογένης
ἐν τοῦ πύθου.
&c. Max. Tyr.
Dissert. 33. p.
321.

|| Nec quæ vel
Nilus, vel regia
lymphæ Choaspis
profluit. Tibull.
l. 4.

ἡδοναῖς, τὰ Διογένης κρατῇ, τὰ γὰρ οὐκ ἔχοντα, μετὰ μὲν ἡδονῆς, ἀλλὰ ἀναμεικτὰ λύπῃ
πανταχῇ. αἱ δὲ Διογένης ἡδοναὶ, οἰκωγῆς ἂν ἔσται, ἀστικοί, ἀδελφευτοί, ἀλυποί. ὅτι-
τολμήσωμαι δ' ἂν ἔγωγε εἰπεῖν, αἷς ὑδαὶς ἡδονῆς Διογένης ἢ τῆς ἐραστῆς ἀκρεβίστες. ©.
Idem ib. p. 322.

F

then

then undone. *Cambyſes* wounded, and then he groan'd. *Sardanapalus* burnt, and then he howl'd. *Smindyrides* rejected, and then he mourn'd. *Cræſus* captiv'd, and then he cry'd. But the pleasures of *Diogenes* were not ſullied with a tear, nor interrupted with a groan, nor ever leſſen'd with a grief; becauſe they were proper and ſincere, and moſt exactly ſought out in his endeavours of a harmleſs and vertuous life. Now do we not count it an affliction, to labour all our lives in vain, to go away with a repulſe, to have our hopes deceiv'd, and our expectations mock't, and to go after * *vain things which cannot profit*? If a voluptuous man is not ſo happy, as an Idiot is rich, by his receiving braſs Counters inſtead of Gold, he ſure doth ſuffer his iniquities, whiſt he enjoys them.

* 1 Sam. 12. 21.

ſect. 10. This again may be inſerr'd, as from the vanity of the object which he affects, ſo from the * giddineſs and Inconſtancy of his affections: which are as full of uncertainties, as the troubled Ocean in which he ſails: (for every man is a Mariner in this valley of Tears.) His dangers of ſhipwrack are ever preſent, or abſent: if preſent, there is ſorrow; and if abſent, there is fear. For though he is moſt of all ſmit-ten with the evil that *is*, yet he is not ſecure from that which *may be*. There is an ebbing and flowing in a vitious man's ſoul, much like that in the || Sea. And he is toſſed with paſſions, much like a ſhip with wind and Billows. In a perpetual fluctuation, be the weather what it will. For he trembles in a tempeſt, and he is weary of a Calm. Again, in a Calm, he doth anxiously ſuſpect a Tempeſt; and in a Tempeſt, he doth eagerly deſire a Calm. When his Delights are flowing to him, they do but bring him ſad Tidings that they muſt Ebb. His higheſt

* Ἀνδρῶν ἡ
βίῃ περὶ ἡ-
δονῶν ἐνδύκ-
τῃ, καὶ λυπῶν
ἐπισημένῃ καὶ
φθῇ, καὶ ἰσορ-
ροῖς, καὶ ἀπι-
στῇ, καὶ θα-
λάσσης καὶ ἀνέμου
ἀδολότητι.
Max. Tyr. Diff.
31. p. 308.

|| Ἰῶν. 57. 20.

CAP. I. in the Act of Commission.

23

highest pleasures must needs offend him, with the bitter remembrance that they must End. * *O Death! how bitter is the remembrance of thee to a man that liveth at rest in his possessions?* He doth not say, how bitter wilt thou be? but how bitter art thou? nor how bitter is thy Taste? but how bitter is thy Remembrance? nor how bitter is thy Remembrance to a man that is dying, and yielding up his last gasps, and so (as it were) betwixt thy Teeth? but how bitter is thy Remembrance to a man that liveth in ease and plenty? how bitter to the man that hath nothing to vex him? how bitter to the man that hath prosperity in all things? the fruition of those things whose very being is in a flux, and *which are* * *to perish in the using*, must needs be lamentable fruitions, and so their pleasures are none at all. Now from this vanity of the objects which wicked men so much affect, we may discern the true reason, why the *affections* of the wicked are also so *vain*, and so *inconstant*. For finding no satisfaction or solid pleasure to be in one thing, they fly to a second, and to a third. And so (like the man that spent his treasure and his time, in erecting a Windmil of greater excellency and use, than before was known, could make it serve, when all was done, for nothing else but a *Nutcracker*;) the vitious man is even *tortur'd* with a strange variety of disappointments, * and * Jer. 9. 5. *wearieth himself to commit Iniquity.*

* Eccus. 41. 1.

Ex fruendi voluptatibus crescit carentia dolor. Plin. Epist.

Ἰπὸ τῆ παλίστοιας τῆς ψυχῆ καμῶν, πῶς ἂν ποτε ἐπαλάβοιτο ἀλυπίας. σωῶσα ἀγαθοῖς ἐστὲν μέντοι; Max. Tyr. Diff. 31. p. 305.

* Col. 2. 22.

sect. 11. This may also be inferr'd from the boundlessness of his Appetite, and the immoderation of his Desires, in relation even to finite, and trivial objects. For it must needs be his Punishment, as well as sin, to have an infinite thirst of such small Rivulets as cannot quench it. Nothing less than a bottomless and bound-

less Ocean is able to satisfy the soul of man, who therefore should hope for satisfaction from nothing less than his Creator; and so contract his Desires to the beggarly elements of the world, within the terms and limits, wherein God and Nature hath circumscrib'd them. For every thing should be desired in that degree that it is lovely; and therefore things that are finite should be desired only in measure, and only in order to what is better; God alone being the Ocean of Bliss and Glory, whom the only measure of desiring is to desire without measure. So that the vitiated Appetite of the vicious, being as boundless towards the Creature, as it ought to have been towards God alone, must needs be craving somewhat eternally, and eternally discontented. It puts the sinner (as it were) upon the * wheel, to which the Poets condemn'd *Ixion*, as to one of their wittiest and keenest Punishments. Each inordinate desire keeps the wheel still in turning; whilst that is irregular and unreform'd, though both Nature and Fortune should spread their laps before us, a man can find a satiety of nothing else, but his desires. It was said by an Heathen (to the shame of some Christians, if not to the instruction,) that the Actual Rule over a Kingdom, the very possession of goodly Treasures, and the present enjoyment of a *Seraglio*, are no better than || the thirst of one that is feaverish, or hydropick. That which is eagerly desired to *lessen* the pain of a vehement longing, doth unhappily serve to *increase* it to himself. You may fill his belly, but not at all fulfil his appetite; and sooner drown the man, than quench the thirst. A pregnant instance of which, we have in *Alexander* the Great, (not so much the great Conqueror, as the great Thief of *Macedon*,) whose vacuities were so widened with

* Volvitur infelix, & se sequiturque, fugitque.

|| Μετ' ὅππῃ μιᾷ ἀρχῇ, πλεῖν, ἢ καλῶ συγκαταβάδον, εἰς ὡς δὲ τὸ πῦρ ἵκανον. τ. Arrian. Epict.

with every act of his success, that his very victories were uneasy to him. When * there was not a man for him to emulate, he would needs be *Jupiters* Son, (and as if nothing could suffice him of what was possible, unless he also might be master even of impossibility,) all the fruit which he gather'd from his having one world, was to weep most childishly for want of a second. Though prodigal Fortune had made him drunk with so many Draughts of Prosperity, and poured down into his Appetite all the luxury of *Asia*, yet instead of abating, it did but exercise his Thirst. How fitly therefore was such an Appetite compar'd by *Gregory Nyssen* to a || Vessel full of holes, or (in the phrase of the Prophet *Jeremy*) a broken Cistern which will hold no water? A vicious mans Soul seems to be sick of a Disease made up of a *Lienterie*, and *Eulimia*; there is not any thing will abide with him. To throw down victuals, is not to stay his stomach, but to oppress it; to stuff his body, but not to satisfy his hunger. All the Desirables which he calls His, can be said at the best only to take him in their way. He is not their Cistern, but their Conduit; nor so properly does he receive them, as give them passage. And sure it cannot but be a punishment to be continually desiring what can fill us with nothing better than the most windy Dissatisfactions.

* *Fortunam solus mortalium in potestate habuit, Q. Curtius.*

Ὡς Ἀλεξανδρῶδες ἦν τὸ; Menander.

Ὀυκ εἶται Ἀλεξανδρῶς, μὴ μαχόμενος. Max. Tyr. Dyfl. 33. p. 322.

|| Πῖθ' τε τρημὴ & apud Greg. Nyfl. in orac. pro Placilla.

Λάκ' & σιω- τέτεται μὲν & Jer. 2. 13.

Secl. 12. Again, the truth of this strange, but useful Doctrine, [That sin considered in it self should be all Serpent, and no Paradise,] may be inferr'd from that * Sedition, which is in every sinners soul.

* Στασις ἐν αὐτῷ ἢ

ψυχῇ, ἢ τὸ μὲν διὰ μαχθρείαν ἀλγεί, ἀπεχθόμενον τινῶν τὸ ὃ ἡδύται, ἢ τὸ μὲν δ' ὄρε, τὸ δ' ἐκτελεῖται. Arist. Eth. l. 9. c. 4. p. 859.

Wherein

Wherein the contrary siding betwixt his Appetite, and his Reason, cannot chuse but break forth into open blows. Every sin implies a Skirmish, and every Skirmish produceth wounds. There is a law in the members so continually warring against the law of the mind, that the Carnal man (in *S. Pauls* Description) is even torn almost asunder * by the opposite endeavours of flesh and Spirit. || *He doth not do what he would, but what he hateth, that he doth.* He is so miserably beaten, and almost brought into captivity to the *law of sin which is in his members*, that he is forc't to cry out, like a ravish't Virgin, (as if his Will had suffer'd a Rape from his filthy Appetite, as if his flesh had offer'd * violence to his maiden-spirit,)

* Gal. 5. 13.

|| Rom. 7. 15,
19, 23, 24.

* Πᾶν ἀμαρ-
τημα μάχην
παρεῖχεν. Ar-
rian Epist. l. 2.
c. 26. p. 261.

O wretched man that I am! who shall deliver me from the body of this Death! And for this we have the suffrage of meerly natural and Heathen men; who say exprelly (and I suppose from their experience) that in the commission of a sin, although we will, we

* Ὁ ἀμαρτάνων ἐ δόλη ἀμαρτάνων.
Id. ib. Exemplo quodcumq; malum commit-
titur, ipsi displicet Authori. Juvenal. Sat. 13.

|| Ἀλλὰ μετὰ μικρόν γε λυπῆται, ὅτι
πᾶν, καὶ ἐν ἐβόλει τοῦ ἡλίτου τοῦ
δὲ αὐτοῦ. Arist. ibid.

* would not. The better part is pained, in that the worse is well-pleas'd: and immediately after, the very worser part is sorry for its enjoyment, even || wishing, in its displeasure, that it had not been

pleas'd. Our volition runs counter to our velleity; the flesh cannot conquer, but with grief to the spirit; and sure the spirit cannot fight, but with some punishment to the flesh. And as *Epaminondas* (in *Xenophon*)

* Ἀμφοτέρω
δὲ ὡς νενικη-
κότες τέρπασ-
αν ἐπὶ σπῆντο.
Xenoph. Ἑλ-
ληνικ. lib. 7.
pag. 506.

* won the day indeed, but with the loss both of his life, and of the *Theban Empire*; so though the flesh most commonly doth overcome, yet it always hath the worst of it. And besides the present pain which it doth suffer in the conflict, it's very victory in the end

end will become its overthrow. This (no doubt) is that
 * congenial and deadly feud, (so much in the discourse
 of the *Pythagoreans*) which is not begotten only of Sin,
 but is also born with it; not its attendant only, but
 companion. And this very doctrine of our Apostle,
 [That he who is sold under sin doth not do what
 he would, but what he would not, and so is op-
 posite to himself, that is to say, his own enemy, arm-
 ing his flesh against his spirit, || directly warring against
 his knowledge, and even rebelling against his will,
 by refusing the good he loves, and doing the evil
 which he hateth, as *S. Paul* describes him, *Rom. 7.*
14, 15, 19, 23.] I say this Doctrine of our Apostle
 is so admired by *Arrian* * (who writes as if he had
 transcribed out of the seventh Chapter to the *Romans*)
 that he commends it as the best (yea the only) means,
 whereby a Preacher may hope to make the sinner
 turn Saint. * For the Sinner will presently forsake him-
 self, and cease to be what he hath been, when he shall
 have been convinced, and made to see, that He em-
 braceth his sins, as || *Homers* Eagle did the Dragon,
 which whilst she hugg'd as her prize, she sadly rued as
 her punishment.

* Λυγρή δὲ
 σωσπασδὸς ἔ-
 εις βλάπτουσα
 λείπεται σὺμφυ-
 τῶ—Pythag.
 χρεῖς. ἑπ. sub
 finem.

|| Πᾶσα ψυχὴ
 λογικὴ φύσει
 διαβιβληται
 πρὸς μᾶλλον.
 ἡ δὲ καλὴ εἶται
 τὰ μαχόμενα
 ποιεῖν. *Arrian.*
Epiſt. l. 2. c. 26.
 * Οὐδέποτε, ὡς
 ποιεῖ, καὶ ὁ μὴ
 θέλει, ποιεῖ. αὐτὸ
 οὗτο δὲ εἴη
 τίς, αὐτὸς ἀρ-
 αῦτος ἀποχω-
 ρήσῃ. μέλει
 δὲ μὴ δυνά-
 νει, μὴ δυνά-
 ζει, οὐδὲ πῶς.
Id. p. 262.
 * Οὐθὲν φιλεῖ-
 τὸν ἔχοντες,
 ὡθὲν φιλεῖται

πάσῃ πρὸς αὐτούς. οἱ δὲ τὸ ἕτος ἔχουσιν λίαν ὀρεῖν ἀθλίον, φονεῖον * μοχθηρίαν διατε-
 ταμένους, καὶ πικροτέρους ἐπιπλήν. *Arist. Eth. l. c. 4. p. 859. || Hom. il. 12. pag. 230.*

sect. 13. But because the unprofitableness (yea the
 misery) of sin, however clear by Scripture, and Reason
 too, may yet become somewhat more clear by several
 Instances and Examples, I think it will not be imperti-
 nent to add a little light to it, from the consideration
 of some particulars.

sect. 14. And first let us behold the man of Pride By known expe-
 rience.
 and

and Ambition, who (like the miserable *Sisyphus*) is ever panting and labouring up a very steep Hill; the usuakfruit of whose clambring, is (sooner, or later,) to tumble down again. Upon how many Racks, and with how many Tenters, is his soul distracted and drawn asunder? What with his eager desires, and ambiguous expectations, his trembling fears, his flattering hopes, and his furious jealousies, *cruel to him* * *as the grave*; what with his sweatings for acquisition, and apprehensions of repulse, his wearisome days, and his || more tedious nights; the little truce he hath with misery, (more than useth to intervene betwixt the sentence, and execution of Malefactors;) what with the envy of his inferiours, the detestation of his Rivals, the contempt or displeasure of all above him; if he miscarrieth, he is derided; and if he prospers, he is undone. For, in time, (like *sejanus*) he fall-eth down the very stairs by which he climb'd into his precipice; or else (like *Haman*) he breaks his neck with a contrivance to break his Neighbours. How great a punishment was pride to the young man of *Macedon*, who was so sick of his being no more than mortal? his very manhood could not choose but give him some pain and torment, * when nothing could please him below a God-head; a thing which fled away from him, after the very same measure that he pursued it. Where were the pleasures of his life, who would be pleas'd with nothing less, than with Impossibilities? He was, in the letter, and by title, the proud King of *Macedon* and Monarch of the East; but in the sense and reality, he was the very humble servant, and slave of Sin.

* Cant. 8. 6.

|| Πότῃ ἀτα-
ραχάτιον ἰ-
καθόδῃ; νυν,
ἢ τοῖς γένεσιν
οἰατο τὰ καὶ
σπεῖν; ἢ οἱ
δαῖς οἷα πάσῃ
τάλας, ὅθ' ὅτ-
ιν ἰπέρχου-
ται μοι. Ar-
rian. Epict. l. 3.
c. 26. p. 407,
408.

Tolluntur in al-
tum, ut lapsu
graviores ruant.
ταῦτά ἐστι τὰ
ὀπίσθῃ καὶ
τυραννικῆς
βιβλίας. dicebat
Aratus Sicyo-
nius.

* Spretis mortali
habitu, divi-
nam emulatus
est. Viler. Max.
l. 9. c. 5.

2. Sect. 15. Next consider we the covetous and worldly man,

man, who (like the lamentable *Tantalus*) is always hungry and thirsting. The unhappy fruit of whose Avarice is, to be possessingly in want, and to famish in the midst of plenty. * *In the fulness of his sufficiency* * Job 20. 22. *he is in straits*, (as *Zophar* spake in another sense,) the very things which the Poets affirm of *Tantalus*, || *Solomon* speaks of the niggard, to whom * *God giveth Riches, but not the power to eat thereof*. The poorest man in the world was the infamous *Septimuleius*, who heaped up treasures to buy destruction; and the happiest day of his life was sure his last; * when to save his money from the enemy, who then pursued it, he (together with himself) threw all his money into the Sea. For it was rightly said of *Arrian*, that the very || desiring what is anothers, (or any thing else out of measure,) is the losing of all that, which we can (with any reason) account our own, (to wit,) the clearness of our Reason, and the rectitude of our will. Which are not only the greatest, but the only true Riches, of which we are or can be Masters. Every one that hath a tongue, may be Master of our Names; and every one that hath an Hand, may be Master of our Lives; * the Fire or the Whirl-wind may be Master of our Houses; the *Sabeans* may fall upon us, and be Masters of our Cattel; and the *Chaldeans*, (rather than we,) may be Masters of our Servants; only our Knowledge, and our Integrity, are not liable to Plunder: and they alone are the treasures that make us rich, even because the sole riches we cannot lose. All our cravings and desires of land or money, or any such sublunary possessions as are without us, are so many arguments, and effects, of our infirmity, and imperfection. And as he is really the richest man, who is most of all patient of being poor, so he is really in

|| *Quærit aquas in aquis, & potum fugaciam capiat* Tantalus.

* Ecclesi. 6. 2.

* *Omni pecuniâ impositâ navibus, in altum processisset, ut classe perforatâ suo arbitrio perviret, & hostes prædâ caverent.* Valer. Max. l. 9. c. 4.

|| * *Ἀντὶ τῆς ἀλαστολείας θέλεις, τὰ σὺ ἀπώλῃς.* To. Arrian.

* Job 1. 15, 16, 17, 19. Job 2. 3.

greatest want, who hath the greatest ambitions and desires. In how great an exigence must that man be, who * *inlargeth his desire as Hell*, and is as *insatiable as death it self*, meerly to lade himself with a mass of thick clay? Surely he is tormented with greatest thirst, not that possesseth the least quantity of drink, but that desires to drink the greatest; or rather, that most desires to drink it. For 'tis but a shortness of discourse, to measure any mans want by what he hath not in his possession, or by any other measure than the proportion of his desires. Because what any man wants, he doth as naturally desire, as stones tend downwards; upon which it follows, that what we do not desire, we cannot want, (for if we did, we should desire it,) and that They are most needy, who (having too much) are most desirous of having more. This is that sore evil, that vexation, and disease, which *Solomon* detesteth in his *Ecclesiastes*: as making the greedy-eyed man to eat his own flesh, and to bereave his soul of good, and to keep his riches to his hurt. Can there be a greater torment, than to love a thing passionately, and to be in the possession of what we love, and yet to be sequestred from its injoyment? besides; Is not he that || *will* be rich, condemn'd by his Appetite to the Mine and Quarry? And (not to speak of those foolish and hurtful lusts, which drown his soul in perdition,) how much drudgery doth he suffer to *get* his wealth? what anxiety to *keep* it? what fears to *lose* it? how many deaths when it is lost? From such a root of evil, as the * love of money is said to be, what better fruit can be gather'd, than thorns and briers?

* Hab. 2. 5, 6.

Ecclef. 4. 5, 8.

c. 5. 13. c. 6. 2.

|| 1 Tim. 6. 9.

οὐ βουλόμενος
πλουτῆσαι.

* Verse 10.

3.

Sett. 16. Next consider we the envious malicious man, who (like the wretched *Promethews*) doth carry a
vulture

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vultur within his Bosom. The woful fruit of whose malice, is not only to be innocent many times where he would hurt, but always to hurt where he would be innocent. The dart of envy being like that in the *Iliad*,

— ἀνεγνάμθην ὃ αἰ ἀχμὴ
Ἀσπίδι ἐν κρατερῇ —

Hom. Il. 3. p.
58.

it always recoiles into the breast of him that shot it, and mischiefs most at the rebound. So that he (poor

soul!) is no mans enemy but his own. * He might grow fat upon another mans leanness, but that another mans prosperity doth so consume him. And what greater punishment can he have, than to be still what he is? who besides his domestic and private evils, is very bit-

* *Videt intus edentem Viperas carnes, vitiorum alimenta suorum, Invidiam. Ritus abest, nisi quem vixi movere dolores; Nec fruitur somno vigilantibus excita curis. Intabescitq; videndo Successus hominum, carpitque & carpitur una. Suppliciumque suum est. Vix retinet lachrymas quia nil lachrymabile vidit. Ovid. Metam. l. 2.*

terly afflicted with every other mans goods? and (like the people of *Libya*, whom some call *Pssylli*, and affirm to be so venomous, as to infect and poyson their very serpents,) he turns also into poyson within his prospect, and such a poyson, as doth envenom even himself, who is the worst kind of Serpent in all the world. Every other mans laughter becomes his tears.

|| Anothers sleep or security doth break his rest. He suffers the evil which he does, and all the evil which he does not, or cannot do: which he therefore suffers because he cannot. When * *Lamia* destroy'd so many children of other women, she did but prove what she suffer'd in having none of her own. Her un-

|| *Anxia nocte, Anxia luce gemit, lentâq; miserissima tabe Liquitur ut glacies incerto faucibus soli.*

* *ἡθονῶσα τοῖς ἄλλων γυναικῶν δτεκνίαις, καὶ δὲ ἐκ τῶν ἀγκυλῶν ἐξαπαλίζουσα τὰ βρέφη, ὃ παρεχρήμα σπικτῆναι, Diodor. Sic. l. 20. p. 778. Dolorem cum inferre vult, patitur, amarâ sollicitudine ne non contingat ultio, anxius. Val. Max. l. 9. c. 3.*

speakable pain of being envious could not otherwise be expressed than in characters of blood: which did not make her more drunk, than thirsty. And I suppose the old Heathen did not invent that story, but to bring this vice into disgrace and hatred. It is indeed such a * rottenness of the bones, and such a || slaying of the silly one, that he who had murder'd a Darling *Clytus* in his anger, did choose to spare a *Meleager* in his wrath; alledging no other reason, than that an envious person doth live, his own Tormenter, and Torment too. And (as one of his Allies)

* Prov. 14. 30.

* Job 5. 2.

Itam quidem tenuit, sed dixit, invidios homines nihil aliud quam ipsorum esse tormentum. Q. Curtius, lib. 8. Sect. 13.

4.

* Jer. 2. 19.

Sect. 17. Let us behold the raging impatient man, whose * own wickedness doth correct him the most that may be. One may easily discern by the turgescency of his veins, by the eruption of his voice, by the trepidation of his joints, by the unquietness of his hands, by the curledness of his brow, by the crookedness of his countenance, by the fluctuation of his whole body, and by all other symptomes that are without him, what frightful agonies and tortures there are within. || How many men hath anger mischief'd, without the help of any weapon, except it self? It hath (in *Seneca's* observation) broke some mens veins, made others blind, cast some into feavers, and others into a frenzy. * *Sulla* must needs have been tormented with such a vehement convulsion of the flesh, and incitation of the spirit, as (in one fit of anger) made him vomit out his Soul, exactly mingl'd with blood, and threatnings. It is not easie to determine, whether He or his Fury were last alive. What greater vengeance can a man execute upon his worst and greatest Enemy, than to provoke him out of his patience into a very great rage? and yet (if any man living)

|| Quam multis ira per se nocuerit? Sen. de ira. l. 2.

* *Ardens indignationis, atque immoderato vocis impetu convulsus pectore, spiritum cruore ac minis mistum evomit: igitur in dubio est, Sullane prior, an iracundia Sulle sit extincta. Val. Max. l. 9. c. 3.*

Sect.

sect. 18. The man of lust and uncleanness is more miserable than He. For besides his many troubles which are common to him with others, he is afflicted with a Turpitude which is peculiar to himself. Other sinners indeed do seem to have a piece of Hell in them, but this is the Pourtraiture of the whole. For his Flesh is the [Πειρασμός, or] Devil that tempts him; and his spirit is the [Κολασης, or] Devil that torments him. The guilt of his Conscience is the worm that dyeth not; and the lust of his Appetite is the fire that is not quenched. It was the saying of an Heathen, (and yet the saying never the worse, but perhaps the more useful.) That the greatest pleasures and sensu-
 alities which a carnal man can desire, * if they *delight* him with their *sweetness*, they also *offend* him with their *satiety*. And sure by how much the more their seeming sweetness doth delight him, their very real *satiety* must needs offend him so much the rather. The filthy *Amnon* affords us a sad example, (2 Sam. 13.) who was so vexed with his passion, that he fell sick for his Sister; and with what a contrariety both of hot and cold fits, a short survey of the story will make apparent. He was sick of love (v. 2.) and sick of loathing (v. 15.) sick for want of her Company (v. 6.) and sick of her Company (v. 17.) He was sick of his desire, and very much sicker of his injoyment, (if yet a sinner may be said to enjoy his sufferings.) In a word, (for such a nauseous subject would be buried in silence as soon as may be,) if with the inward dissentions, and the insatiable desires of some unclean persons, || (who though they sin till they are weary, are
 * Κῆρον ἔχει
 ὁ μέλι καὶ τὰ
 τέρψιν ἀπο-
 δίδωσι, Pindarus
 apud Dionys.
 Halicarn.
 2 Sam. 13. 2.
 15.
 6. 17.
 || Barbara, Stigimundi impi-
 ratoris uxor, non aliâ causâ vivendum asseruit, quàm ut voluptatē corporis inserviret, Et lassata viris nondum satiata recessit. Culpinian. in vitâ Segim. p. 498.

not

not satisfied with sinning, and therefore weary themselves to sin for ever,) if I say with these noisom and ugly spectacles, we could have the patience, or the courage, to look upon their diseases, and search to the rottenness of their bones too, we should find them laden with all the miseries, which the *carnal* man especially doth most of all dread: (to wit) the worst kind of War, the worst kind of Famine, and the worst kind of Pestilence. So severely are they || reprov'd by their back-slidings.

* Job 20. 11.

|| Jer. 2. 19.

6.

sect. 19. The very followers of *Eudoxus*, the whole business and devotion of whose souls is only a sacrifice to their bodies, and whose sublimest meditations do fly no higher, than to [what Rarities shall we eat, what generous wines shall we drink, and * with what fashions shall we be clothed?] are yet extremely to be pitied even in those very things, which make them the objects of some mens envy. For what is the sense and signification of all their Sports, and their Pastimes, their Recreations, and Divertisements, but that their Time lies upon them as an heavier burthen than they can bear? || Else what need would there be to seek for succour and support, to the reeling Tavern? the swearing Cock-pit? the Theaters of Ambition? and graves of Lust? O the Anxiety of their spirits who are as weary of every day, as the *Jews* were of their Sabbath, meerly for being a day of Rest, crying out (like the * widdowed souls under the Altar, even gasping as it were with a desire of consummation) How long the days are? and when will they be past? How even sick must they be of ease and softness, who spend the morning in vanity, the noon in feasting, the afternoon in giving or taking visits, and all the rest of

|| Ζητούν οἱ
μοχθηροὶ μεθ'
ὧν σωματερό-
συσιν, αὐτοὺς
ἐδύχουν· ἀνα-
μνησκονται
τὸ πολλὸν δι-
χρῶν, καὶ
αὐτοὺς ὄντες,
μεθ' ἐτέρων
δὲ ὄντες ὀπ-
λανθάνονται.
Arist. Eth. l. 9.

c. 4.

* Rev. 6. 10.

of their hours in sleep, or surfeit? No man is really more wretched, than he that is weary of his life; and no man is wearier of his life, than he who courts those pleasures which make him * *dead whilst he liveth.*

* 1 Tim. 5. 6.

sect. 20. If we look in the next place upon the Reveller, the follower of high meats, and strong drinks, we shall find his very enjoyments do so afflict him, (|| what with his evening convulsions, and morning vomits,) that were it not a sin against God, as well as a punishment to the man, the Ghostly Father could not prescribe a sharper penance for a surfeit, than by joining his confitent another surfeit. It was fitly said of Solomon, that *Wine is a mocker, and strong drink raging, Prov. 20. 1.* For what a jeer did it put upon righteous Lot? and what a scoff upon prudent Noah? whilst it made him a laughing-stock to one of his children, and a shame to the other? Nay, how many hath it us'd as the Devil us'd some in our Saviours time, whilst by Feavers and Dropsies it hath cast some into the Fire, and others into the Water? Me thinks it should not be pleasant, to be expos'd as the objects of so much mockery, or so much rage.

7.

|| Δέτις αὖ
στὸ ἀφ' ὧν
τελευτῶν
ἐν ὁρίσιν
αὐτοῦ. Anaxi-
laus in Auribus
fore.

sect. 21. Last of all behold the hardship of the Highway-Thief; with what hungers and colds he lies lurking for his prey, How great a melancholy he suffers, as well from the blackness of the deed he is designing to commit, as from the darkness of the Night with which he would cover his Commission, and from the horror of his Conscience which as it were flies in his very face. With what anxieties he labours, if he *miss* his prey; and with what frights, if he *obtain* it. With what a panting of the heart, and with what a
dizziness

8.

diziness of the Head, with what sad reflections of the Memory, and with what pale Imaginations of the Fancy, with what dismal Apparitions to his Eyes, and with what frightful (though false) Alarms to his Ears, the very success of all his labour must need afflict him; whilst he takes each Tree for an armed Constable, and each noise for an Hue and Cry; and is either forbid to sleep by his waking Fancy, or if it give him so much Truce, 'tis only that he may Dream of what will presently awake him, (*viz.*) of Judges, and Juries, and Jailes, and Gallowses. I dare appeal to this Sinner (if he shall read what I am writing) whether there is not a greater drudgery in his trade of Wickedness, than either to Thrash all day in the Barn, or else to dig in the Quarry. The Bread of Carefulness indeed is Course, but the Bread of Iniquity is Bitter too.

2 Sam. 18. 9.
* Prov. 5. 22.

|| Wisd. 11. 15.
16.

|| Psal. 16. 11.

Señ. 22. Thus, as *Absolons Hair*, which was perhaps his Pride and Pleasure, was withal both his Halter, and Hangman too; so the Wicked mans Iniquity doth apprehend him, and he is holden with the * *Cords of his Sins*. And as the *Egyptians* were very fitly devour'd with wild Beasts, by the worshipping of which they had offended; so was it on purpose to make them know, that || *wherewithal a man sinneth, with the same also shall he be punished*. Our sins must needs be our worst kind of Sufferings, because our Satan is our worst kind of Enemy; and our Sins are the worst that he can Wish, or Procure us; and because to be permitted to Sin Securely, without a Check or a Disturbance, is the worst effect of His Anger, in whose || Pleasure is Life. That God permitted the Devil to do what he pleas'd unto the Body of *Job*, was an Effect of his Kindness to *Jobs* Integrity, (whilst he was pleas'd

pleas'd by such a trial to Increase the measure of his Reward;) whereas if God had permitted him to debauch his Soul, it had been a strong Proof of his greatest Wrath. And this is that which gives me the Confidence to say so often, that we * Suffer our Sins * Εἰς τὸν αὐτὸν θά οὐτως μὲν τῇ κοινῇ τητι τὸ εὐστωε ἐκέρσαν καὶ πάλιν ἐκέρσαν αὐτῶν κατὰ δύναται, ἵ-οικε τὸ ἀδίκῃ καὶ ἀδική-δω, πολὺ μάλ-λον τοῖς ὁρῶν καὶ ὁρᾶδω. Max. Tyr. Diss. 2. An Objection.

pleas'd by such a trial to Increase the measure of his Reward;) whereas if God had permitted him to debauch his Soul, it had been a strong Proof of his greatest Wrath. And this is that which gives me the Confidence to say so often, that we * Suffer our Sins whilst we Enjoy them; and have a greater share of Misery by longing after the Onions and the Flesh-pots of Egypt, than by groaning under the pressure of the Bondage and the Bricks. Which though I seem to myself to have prov'd already, yet because it is a Truth which (with the Men of this World) is likely to find a very difficult and Cold Reception, I desire to make it clearer by way of Answer to an Objection. For

sect. 23. There are some in the world who do seem in appearance to enjoy God's anger, and Congratulate to themselves the utmost malice of their Tempter; and to the rest of their Misery have this degree of addition, that they do not Believe that they are Miserable. They (I suppose) will thus Object. That what they || find to be pleasant by plain Experience, they cannot think to be otherwise by force of Syllogism. That if S. Paul himself should ask them [*What fruit they have in those things, &c.*] they would tell him that they reap the Fruit of Pleasure, and Profit, and Reputation. And however they may be brought to grant the Premises of the Preacher, they cannot yet quit their own Conclusion. For if Sin were not pleasant, there would not be so many Sinners; it is not for nothing that men will run the hazards of some Punishments in this world, as well as a Condemnation in That to come. Besides, [*Sinful pleasures*, and the * *Pleasures of Sin*] are phrases that pass over all the world, and are frequently used in Holy Scripture; which

|| Διανοομένη καὶ τυφλῶ γυναι δούλῃ τῶ θ', ὡς σφόδρ' ἐστὶ συμφορὴ τὸ μηδὲν ἀσκήσας ὕμνος ἐν τῷ νῦν χρόνῳ. Aristoph. in Plutona

* Heb. 11. 25.

H certainly

certainly would not be, if there were no such thing as those words signify.

Answered.

sect. 24. To this Objection I answer by these Degrees. First, that if there were (*absolutely*) some real Pleasure in the Commission of a Sin, yet *comparatively* at least there can be none; as though a man does weigh something simply consider'd in himself, yet in comparison with his Maker he weighs just nothing, but is altogether *lighter than Vanity it self*. So an Idol is something consider'd meerly in its self, for it is Silver and Gold, even the work of mens Hands, not [*ens rationis*] the Creature only of their Brains. But in comparison with God, *an Idol is nothing in the world*.

Psaltn 62. 9.

Psaltn 115. 4.
1 Cor. 8. 4.

Basil in Psaltn
14. p. 149.
Job 14. 1.

And if a sinners whole life is but *πρόκαιρος διαγωγή* (as S. Basil speaks) a *transitory abode*; if all his days are but *Few*, and yet *full of Misery*; how short must be the Pleasure of but a single Sin? how short, when compar'd but with the Scantling of a Life? how nothing, when compar'd with the Eternity of the Punishment? There is not one in a thousand that loves to be tickled, (not but that he does confess it to be a pleasure, and such a pleasure as makes him laugh too, but) because the Pleasure is so short, as to be instantly overtaken with a very great Pain. And the Denomination is to be taken, not from the less, but from the greater. We must neither call that pleasant in relation to a Man, which is peculiar and properly pleasant only to a Beast (whether in a brutal, or humane shape :) Nor must we call that pleasant which is but for a moment as sweet as Honey, and all the year after as bitter as Wormwood. Solomon's strange woman had a *mouth* that was *smoother than any Oyl*, but she was far from being pleasant, whose *End* was as *sharp as a two edged Sword*. We must

Prov. 5. 3, 4.

must not judge of our sins by what they appear whilst they are absent, nor whilst they are (as I may say) but coming towards us, but by what they are when they are tryed. As whether or no a thing is Poyson, we do only Conjecture whilst it is in the Mouth, but the infallible proof is in the Stomach. *Ammon* thought he saw Pleasure, whilst he was but in the Confines of his Dishonesty with *Tamar*, but having had an Experience, he quickly Loath'd both It, and Her. This should therefore be sufficient to deterr us from Sin, that, in case it were pleasant, it is unpleasant too in a much greater Measure; and only like the *Caspian Sea*, which as it yields the sweetest Waters, so it breeds the greatest Serpents. The joy of the wicked is for a moment, but his *Destruction* is for ever. *Job* 20. 5, 7.

Quin. Curtius
l. 6. p. 154.

sect. 25. Secondly, as short and as empty as the pleasure of Sin is, 'tis still no better than suppos'd. The delights of Sin, like the Colours of the Rainbow, being so in Appearance, and not in Truth; Esteem'd real by the Clown, but not by the Philosopher; Whose outward Sense though they Deceive, yet can they not possibly Deceive his Judgment. The Sinner cannot say with so great confidence, that there is real Pleasure in Sin, but the unskilful Countrey-man will be as apt perhaps to Swear (upon the same ground of Error) that the Face of the Moon is no bigger than a Peck, nor the Body of the Sun than a Bulhel, and that the greatest Star fixt may be put into a Thimble; when yet the Astronomer will easily prove by Demonstration, that the first of the Three is little lesser than all the Earth, and the Second a great deal Bigger. This at least may dispose us to the detection of that Fallacy, wherewith the deceiv'd and deceitful Sense is wont to

2.

* Τας αὐτῶν
 ὁμολογητέους
 αἰσθήσεις, ὅτι
 αὐτῶν ὁ παρὶς ἡ
 δυνάμις ἐστίν.
 πολλὰ τοῖς δι-
 εθεωρούμεναι.
 Arist. Eth. I. 1.
 c. 5.

impose upon the Reason in other Cases. If many men could endure to think of one thing much, and often, if they would but be at the pains to Meditate, and so distinguish (as they ought) betwixt * Appearances, and Things; they would not hastily conclude those Pleasures to be in Sin, which (to speak more truly) are in the shallowness of their Search only, and in the shortness of their Discourse. The Dog in the Fable did so perfectly mistake the Shadow for the Substance, as to lose the Substance in its pursuit. Just so the sinner doth lose the Body of real Pleasure which is in Vertue, by catching at its Shadow which is in Vice. So much Pleasure I allow to any Sinner, as Riches to him that Dreams of Gold; Who yet awakes so much the Poorer, because he loses a Treasure he never had; his Golden Fancy is at an end, and he is really afflicted that his prosperity was but a Dream. This doth Illustrate the sinners case, who hath but Shadows, and Fancies, and Dreams of Pleasure; and though his Dreams are so strong as to Deceive him for a time, yet he cannot but find they have Deceiv'd him. And (like *Aeneas* embracing the Apparition of *Anchises*,) proves by a real disappointment, that his Injoyment was but a Fiction. Now that some may the better understand this Truth, and that others may the sooner be perswaded to Believe it, I will first of all prove that *thus* it may be, and afterwards shew that *thus* it is. To such as think it impossible to be Deceiv'd, in that which is the Object of common Sense, it is needful to prove that *thus* it may be; and this will easily be done, meerly by putting them in mind, that [we see not many things, which are; and many things, which are not, we seem to see.] We cannot see a *Mushroom* growing, though it grows never so fast, and

and though we watch it never so narrowly, and yet we find by Experience the Weed is Grown. We cannot perceive the shadow moving upon a Dial, but yet we find it is advanc'd whilst we are gazing. Which argues want and imperfection, not in the Object, but in the Eye. And that the man who hath a Callous Incrassate Spirit, doth discern neither the punishment which is in Vice, nor yet that pleasure which is in Vertue, doth only argue that Fleshlines of his Mind, 1 Cor. 2. 14. through which he cannot see the things that must be *Spiritually discern'd*. *Pharaoh* did not discern, that all his subsequent Sins were the Punishments of those that went before Them, when yet we find them to have been such, by comparing Gods proceedings towards Him, with his proceedings towards *Israel*. It was *Israel's* Judgment to fall into *Pharaoh's* hands, and *Pharaoh's* Judgment to fall out of God's. As He loaded their Shoulders, so God hardned his Heart. As it was the greatest expression of his Cruelty, to let poor *Israel* fall from one hardship to another, so was it the greatest expression of Gods vindicative Justice, (by ten several Degrees or Steps,) to let *Pharaoh* fall from one Wickedness to another, and to exclude him from the means of ever coming into his Righteousness. Psal. 69. 28. Nor may we think that *Pharaoh* was too hard for God, or that He afflicted *Israel*, more than God afflicted Him, because that they lay in Thralldom, whilst he sat upon the Throne; it being much a greater misery (in the unerring Judgment of God himself) to do one Injury, than to suffer Thousands. It was worse for *Pharaoh* to be bound in the * *Band of his* * Acts 8. 23. *Iniquity*, than for *Israel* to be holden in *|| Cords of* Prov. 5. 22. *Affliction*. || Job 35. 8. Nor is it any prejudice to this Truth, that *Pharaoh* himself did not Believe it. Thus, as many things

things are in themselves very discernable, which yet (by reason of our frailty) we are not able to discern; so many times, on the contrary, we take the deception of the Sense for the reality of the Object. Our Fancy, or our Spleen, or the Indisposition of our Organs, present us with Sounds, and Apparitions, which yet we do not in reality either See, or Hear. We seem to see a Plurality of Sun, and Moon, when it is only a *Parélius*, and a *Paraseléne*. How many lying Comets, have been taken, by the vulgar, for real Stars? * How many men, having a blow upon the Eye, have thought their Eye hath sparkled Fire? How many men, in swining round too often, have seem'd to see the very Room to run as round as themselves? How apt have *some* been to think, they see the Heavens move *Westward*, by seeing nothing but Clouds hastily driven towards the *East*? How many *Hypochondriacks* in the world have thought themselves to be Princes, and hugg'd their *Chimera* with greater delight and satisfaction, than they could probably have had by really sitting upon a Throne? How many sick Palates have tasted Sweet things Bitter? And how many sick Souls have tasted Bitter things* Sweet? I may say of Sins, as of Sauces, whose pleasantness lies not in themselves, but in the Palates which they affect. And which alone gives the reason, why some love Sweet-meats, and cannot endure to taste of Vinegar, or Salt; whilst others abhorring, or despising Sweet-meats, are delighted only with Pickles. So though many taste Sin, and say 'tis pleasant, yet many others cannot abide it, and are much more vexed with the * pleasures of *Egypt*, than with the afflictions of *Israel*. *Demas* indeed was altogether for Sweet-meats, and therefore embraced this present World; but *S. Paul*

was

* Ομοίον πα-
ρασι τοῖς οἰ-
σμοῖς τὰ ἄ-
σπερα μὴ θεῖν,
ὅτι αὐτοῖς ἡ
αἰσθητικὴ δύναμις
αὐτὰ λέγει.
Plotin. Enn. 2.
l. 9. πρὸς τὸς
γνώστους.

* Isa. 5. 20.

* Heb. 11. 25,
26.

was for Pickles, he delighted in that which was Sharp, and Brackish; for we have it upon his word, that *he took * pleasure in Persecution.* He did not only make * 2 Cor. 12. 10. a shift with such Sowre Diet, but he did choose and prefer it before the Lusciousness of Sin. He prov'd that his Master did not command Impossibilities, when he said [** Rejoyce, and leap for joy;*] For his Infirmities, and Reproaches, his Necessities, and Distresses, were not only Supportable, but Pleasant to him. (2 Cor. 12. 10.) This shews that the pleasantness which is suppos'd to be in Sin, is not really there, but in the vitiated Palate of him that Tast's it; nor is it otherwise there, than in similitude, and appearance; nor even so, any longer, than whilst the Palate remains Vitiated. Now that which makes so many men to swallow down the fallacy of Sin's being Pleasant, is the Confounding some things which ought in reason to be Distinguish't; and the making a transition from one Conjugate to another. Indeed there is pleasure in many Actions which of themselves are wholly Innocent, but none at all in the Sin (*καὶ διὰ τὸ, & reduplicative,*) in as much as it is Sin. When a man is very hungry, there is great pleasure in Eating, which is the Innocent action; but not in Intemperance, which is the Sin. For 'tis not so painful to be Hungry, but 'tis as painful to be Cloy'd too. A vitious Appetite is discontented, as well * full, as fasting. When a man is very weary, it is a great pleasure to Rest; but (I am sure to some persons) there is nothing more tedious, than to be Idle. When a man is Thirsty, it is a pleasure to Drink; but yet Satiety, and Surfeit, are very Torments. All those Images of pleasure which men do sinfully pursue, are to be had, in the life, when they are honestly come by. Delicious
fare,

Prov. 9. 17.

Mat. 22. 15.

fare, and fine Linnen, can yield no more to guilty *Dives*, than the bare Picture of Contentment; in respect of what ariseth to any poor *Lazar*, from a Conscience purg'd from dead Works. And although *Solomon* tells us, that *stolen waters are sweet*, it doth not follow, that they are pleasant. Sweet, and Pleasant, are not simply terms convertible; for a thing may be sweet, and fullsom too. Honey is sweet in it self, and so it is concluded by men of all Judgments; but its pleasantness consists in a particular relation to this or that Palate; nor is it pleasant to them that loath it, (perhaps) for that very reason, that it is Sweet. So bitter and painful, are not [ἰσθδυναμύλα] two words for one thing. For Wormwood it self is not so bitter, but to some (I am sure) it is as pleasant. And we know our blessed Saviour did even thirst after his Sufferings, he desir'd even with longing to drink *the Cup* of Astonishment, in as much as 'twas in order to our Injoyment. I suppose it doth appear, by what hath hitherto been spoken, that those Resemblances of Pleasure, which Sinners suppose to be in Sin, are verily and indeed in their Supposal: and their supposal being false, infers their pleasure to be so too. Even some kinds of sinners hate some kinds of sins; which could not be, if sin were pleasant precisely consider'd in it self; because no kind of pleasure can be possibly the object of a wicked mans Hatred. From whence it follows, that all the Being of such pleasure is [ἐν τῷ ὡρῶς τῇ] in nothing else but a relation, to him, and him only that so accounts it. And

sect. 26. Thirdly, Whereas it is said in the Objection, that [*sinful pleasures*, or the *pleasures of sin*] are phrases that pass over all the world, and are frequently used

used in holy Scripture ; To that I answer, that there is nothing more common, as well amongst Divine, as Humane Writers, than to give the Names of things to their Appearances. And to exprefs things so, (not only as they are, but) as they are commonly accounted: one example of which will serve for all. For the very same Apostle, in the very same place, saith, *an Idol is nothing*, and that there is but *one* God ; and yet he saith too, that there be Gods *many*, and Lords *many* ; that is to say (as he there explains it,) there are those that are called *Gods*. Thus the Impostors in the old Testament are every where call'd by the name of Prophets ; but it is only [$\chi\tau\iota$ $\phi\acute{\alpha}\sigma\iota\upsilon$] because they did affect to be so accounted. So in sin there are those that are called Pleasures ; Pleasures there are that are so accounted ; and so S. Peter hath explained it in his *second Epistle* and *second Chapter*, where speaking of Sensual and Carnal men, he says, they shall *receive the reward of unrighteousness as they that count it pleasure to riot in the day time*. It was not pleasure, according to its inward Intrinsic value, but only according to their * Account. And this is the reason that wise men hate it, because it is but a painted dissembling pleasure. As an *Ape* is said to be the uglier for being like a man, and a *Mearmaid* the uglier for being like a woman, so Sin is the uglier for seeming pleasant, and its Pleasure the uglier for seeming handsome, and its Handsomeness the uglier for only seeming. In this it deserves our double Hatred ; one, because its face is Ugly ; and another, because it wears a Vizard ; once, we must hate it for being Filthy ; and again, because it mocks us.

Zach. 11. 17.
Job 13. 4.
1 Cor. 8. 4, 5, 6.

* 2 Pet. 2. 13.
Hebrew $\eta\gamma\acute{\alpha}\mu\alpha\iota$
Apost.

sect. 27. By these three Degrees, I suppose, the natural mans Objection may be well enough answer'd.

The Application.

I

And

The unfruitfulness of Sin PART. I.

And we may seasonably consider, what kind of Profit is to be reap'd in the Institution of our lives, from the Reflections we are to make on what hath hitherto been spoken.

- I. *sect. 28.* And first let us consider, that if our sins are so *Unfruitful* in the very *Act of Commission*, as that we really suffer, and but fictitiously enjoy them, we have reason to hate Sin for Sin's sake only, though it were not attended with Death and Hell. If we compare *2 Sam. 12. 10, 11.* with *Psal. 51.* we shall find that *David* reckon'd his sins, as the *first*, and *second*, and *third* greatest punishment in all the World. He did not *first* pray, that his House might be deliver'd from the fury of the Sword, or, that his Wives might not be violated before his Face, or that his Children might not Rebel against him; he past by these, as meerly temporal, and trivial Punishments; and (as the Tongue is ever tending to that which is the most painful and aking Tooth,) he cried out upon *his Sins, his Sins, his Sins*, (three times in a breath, *Psal. 51. 1, 2.*) as so many Devils that had haunted him, and would not suffer him to rest. Let us pray therefore, with *David*, not so much to be deliver'd from those temporal Judgments, which God may denounce by any *Nathan*, as from the filthiness of Sin, of which those Judgments are but a reasonable Effect. Whatever our Punishments may be for Sin, let all our out-cry be on our Sins. [O Lord, according to thy mercy, do away our offences, wash us thoroughly from our Sins, and cleanse us from our Iniquities. Give us not up to our vile affections, let us not suffer the hainous things that we have done, do not correct us with our own wickedness, and however it shall please thee to punish for our Sins, O let not sin become our punishment.]

punishment.] Such should be our desires, not so much to be deliver'd from all the other Plagues of *Pharaoh*, as from (that which was sadder than all the Ten,) The hardness of his Heart. There is nothing so troublesome to an *ERMYN*, as to be foul; 'twill rather dy, than be sullied. And if we have any thing of the *ERMYN* in us, we shall choose to suffer any thing, rather than Sin. For as a Leprosie is the foulest of all Diseases, so sin is the foulest of all the Leprosies in the World. 'Tis so infectious a Leprosie, that it polluted the Body of Nature, from the meanest vegetable that grew upon the Earth, to the very Angels that dwelt in Heaven. Under the *bondage* of this *Corruption*, the whole Creation even *groaneth*, and (as it were) *travelleth in pain*. 'Tis so inveterate a Leprosie that it hath run in a blood (it is now) almost six thousand years. For as a great piece of Ordnance does do as real execution at a very great distance, as an ordinary Pistol doth near at hand; so the Leprosie of sin in *Adam's* Loins, hath every whit as foul an Influence upon Us who are the latest of his Posterity, as upon *Cain* and *Abel*, the immediate fruit of his Body. It is so filthy a Leprosie, that it makes *our very Righteousnesses as filthy Rags*; and if our Righteousnesses are such, what then is our Unrighteousness? There is nothing Concrete that is filthy enough for a Comparison; for 'tis the worst kind of Filthiness, and that also in the Abstract. *Lastly*, it is a Leprosie so very difficult to be cur'd, that neither *Sope*, nor *Nitre* can cleanse us of it. It sticks as fast where it catches, as the inseparable Accidents of a Blackamoor, or a Brick. It is Riveted, and Ingrain'd, with the Crasis, and Complexion, both of Body, and Soul. It is not *Abana*, nor *Pharpar*, nor the River *Jordan*, nor yet

Rom. 8. 21, 22

Isa. 64. 6.

Jer. 2. 22.

2 King. 5. 12.

John 5.

yet the Pool of *Bethesda*, no nor those waters of *Marah* which arise from our Hearts, and gush out at our Eyes, that can wash us from the filthiness of this Disease. If our Tears do not arise from a Love of Him whom we have griev'd, and from an Hatred of our selves for having griev'd Him, we may (like the *Pharisees* and *Simon Magus*) become the fouler for being Wash'd. Nothing can cleanse us from this Leprosie, except the Bloud of our *Physician*. No Physician can do it neither, but He that hath Health at his Disposall, even the Bishop, and the Sacrifice of all our Souls, at once our Shepherd to conduct, and our Lamb to Expiate. Our Tears must wash us *for* the filthiness of our sins, but his bleeding Innocence must wash us *from* them. And if our sins do pollute us with such a Leprosie, for the Cure of which the only Physick is the Physician, should we not hate them as well for being filthy in the Act, as for being shameful in the Consequence, and destructive in the End? Are we commonly so Nice, as not easily to suffer a little spot in our Garment, a little multiness in our Vessel, a little dust in our Chamber? and shall we be such foul Slovens as to suffer uncleanness in our Hearts, the very inmost and chiefest Room of this *earthly Tabernacle* we carry about us? Is not that Soul very uncleanly, that washes her Hands as white as Innocence, whilst her noblest part of all is black as Hell? If our stomachs are so delicate, and our conceits so Squeamish, that it makes us sick, only to look upon an Ulcer, which discovers it self in any other mans Body; how much sicker should we be, if we would look as impartially upon our Souls, which (in the phrase of the Prophet *Esay*) *are full of wounds and bruises, and putrifying Sores?* The carnal minded (I confess) are not
* offen-

Mat. 1. 6.

CAP. I. in the Act of Commission.

49

* offended with that Stench, which doth arise from the Ordures in which they wallow; and the reason is, because those Ordures are their own. But this I must say to all the World, that if we have not an averſion to the Mire of Sin (in the very *Act* of its *Commission*) it is not because ſin is not filthy, but only because our ſelves are Swine. And

* *Leaves Ordures ne ſont pas ſales, in proverbium abiit apud Gallos.*

ſect. 29. This doth prompt us to a *Second Conſideration*, that if our Senſes are ſuch deceitful, and ſuch deceivable things, as to take all that glisters in ſtead of Gold, we have reaſon to ſuſpect and diſclaim their Judgment. Whatſoever they bring us in, either as profitable or pleaſant, we muſt try by the Touchſtone of ſound Diſcourſe, before we ſuffer it to paſs as

2.

* Currant. Shall the Swine ſay to the *Ermyn*, I am happier than thou? and urge Experience for its proof? and conclude the Mire to be ſweet, because it ſelf is delighted to tumble in it? or ſhall the Spider and the Toad pretend not to be poyſon, because of ſome things that eat them, and yet fare well? or is Carrion the cleaner, for being deſired by Dogs and Crows? No ſure. The Beam in our Eye is not the leſs, because our Eye doth not ſee it. Nor is our own Breath the leſs offensive, because our ſelves do not ſmell it. Nor are our Sins the leſs our puniſhments, because in a ſtate of carnality we think them pleaſant. We do not find our lips foul, after our rotten and putrid Talk, but yet God knows we are defiled. Nor are the *Phariſees* the leſs, but the greater Sinners, for their believing that they are Saints. As many things receive their greatneſs (not from any thing in themſelves, but) from the littleneſs of the things that do behold them, and with which they are compared, ſo ſin

* *Ουζὺν ἴψ' αὐτὸ ἀπαθῶν ἢ Νικητὴν, ἴψ' ἢ Μοχθηρὸν ἢ ἀτάκην· καὶ δὲ κίμωρον ἴψ' ἢ Νικητὴν, καὶ δὲ Νικητὴν. Max. Tyr. Diſſer. 2. Mart. 7. 3.*

Jer. 2. 35.

Dan. 5. 21.

sin seems pleasant to them only that are miserable. If *Nebuchadnezzar* delights to eat grass, it is because he is transform'd into a Beast. For being reform'd into a rational creature, he also finds a Reformation of all his Appetites, and Desires. To convince our selves the better of the Cousenages of sin, which presents us only with fugitive and lying pleasures, let us ask our selves, as *S. Paul* did his *Romans*, *τινα τότε καρπὸν;* what fruit had we Then in those things, even Then when we committed them? Have we not been really sick of Surfeit, in our very Sacrifices to Health? hath our envy made us rich? Or hath not our Avarice made us poor? Hath our Gluttony increast our vigour? Or hath not our Intemperance rather decaid it? In the greatest Merriments we can remember, hath not our Laughter provok't our * Tears? Can we say we have been so happy, as to have been always the world's Favourites? Or are we not rather to be pitied, though there were no Hell? If our case stands thus, (as I am confident it does,) that we cannot so much as think on our vile Commissions, but with a very sad Remembrance, let that eloquent Remembrance become our Preacher; and let us fall down as *Profelytes* to our *Experience*. Even children and * fools will be afraid of *That fire*, wherein they once have been *burnt*. Let us therefore bespeak our next Temptation, just as the Orator did his Strumpet, [*non ememus tanti panitere*] we will not buy our Repentance at such a Rate. If the Devil sells us Misery at so very high a Market, and puts such Excise on our Unhappiness, that we cannot purchase a Damnation but with the Mortgage of a Soul, by way of Earnest or Security, and at last with the sale it self; methinks that we who have *experience* of his *false* and *soul wares*, should make

* Δακρύοντες
λάσαισιν apud
Homerum ἀφ' ὅ-
που citatum
ἐστὶ Σπικιάγ.
p. 322.

Παθὼν δὲ τὴν
πύριν ἐγνώ-
Hesiod.
* cane scottata
d'acqua calda;
ha paura della
fredda.

make an holy Conspiracy, even to *bankrupt* and ruin his *Trade* of Sin. If he needs will be *Trafficking*, let him turn wholly a *Turkish Merchant*, or make all his Adventures to the Silly *Indies*; for shame let him not boast, that his best *Customers* are in *Christendom*. Let him not cheat us (as *Tradesmen* use) by shewing us only the best end of the *Cloth*, but let us Examine the whole *Piece*. Let him not catch us like witless *Fishes*, by angling for our *Souls* with *Baits* of *Pleasure* and *Sensuality*, but let us (who have *Reason*) always remember there is a *Hook* too. Let us not meditate on *wickedness*, as it seems in the *Mouth*, as sweet as *honey*; but as it is, in the * *Bowels*, the Gall of *Asps*. And

* Job 20. 12,

14.

sect. 30. This doth lead us on, unto a *third Consideration*, that if *sin* doth bring with it no greater *Dowry*, (no not *then* when it pretends to be most of all *gainful*) men ought in reason to be *humbled* in the consideration of that which makes them *proud*, even their prosperous *Impiety*. I say, they should be *humbled*, that they have made so ill a Match, and taken a *serpent* into their *Bosoms*, which (like that in the Fable) the more they *cherish*, by so much the abler it is to *sting* them. Alas! if Mirth were to be measur'd by the loudness of a man's Laughter, he would be the Merriest man, that is the most Ticklish in all the World. No, That man is the most miserable, whose Happiness is deriv'd but from the Spleen, and Midriff. He that *sins*, and *sins* on, and concludes himself *safe* because he is carnally *secure*, is in as lamentable a Pickle, as the *Psalmist* was able to Wish his Enemies; for he

Psal. 59. 26.

made it the *Top* of his precedent Imprecations, that his Enemies *might fall from one wickedness to another*. He had wish't before, that *their Eyes might be blinded*,

blinded, & that they might ever bow down their backs that their habitation might be void, & that their might be no man to dwell in their tents. But then by way of ascending to the highest Round of all the Climax, Let them fall (saith he) from one wickedness to another, or, (as in the new Translation,) add thou Iniquity to their Iniquity, and let them not come into thy Righteousness. He might have said, Let them fall, from health to sickness, and from sickness to the grave; or, Let them fall, from Riches to Poverty, and from Poverty to perfect want; or, Let them fall, from glory to obscurity, and from obscurity to disgrace. But these he passed by as so many [*Ψυχὰς*, or] cold expressions. And made it the last link of his whole chain or *Hirmos* of Imprecations, [Let them fall from one wickedness to another, and not come into thy Righteousness.] And therefore it is only by a vulgar *Catachresis*, that any Sinner is affirm'd to be prosperously Impious. It being as much as to say, he is prosperously miserable, or successfully afflicted. For to fall into Sin is the

* Il poter, e il voler far male, è gran miseria.

* Ἀθεωτὸς οὐχ ὅτι δὲν ἀπώλετο τὸ δυνάμον, τὸ πρὶν, τὸν σωματικόντα βρῦν, οἷς οὐ καὶ ἐλήλυθεν, ἐχὶ μὲν Δία τὸ ἀποθανόντα. Arri. l. 4. c. 5.

* Ἀνὴρ πορνη-
οἷς δυνάμει
καὶ δυνάμει
Molchion.

greatest * adversity and affliction that can befall us. And 'tis a shame that some Christians should apprehend this less than many Heathens; it having been said by some of them, (and the *Psalmist* himself could have said no more,) that any man, if he is wicked, is in perfect * Adversity, although he prospers; and ought to be publicly lamented with the Solemnity of Mourning, rather when he grows wicked, than when he dies. 'Tis true indeed, to some men the very heaviness of sin doth make it seem light; (Like *Milo* with his *Bull* which he carried from a *Calf*.) they are so accustomed to the *Burden*, that they do not feel it. But when *Christ* had

had laid upon him the Iniquity of us all, 'twas such a load as prest him down to the lowest pit, to the place of ^{16a. 53. 6.} darkness, and the deep. He even groaned and sunk down under the pressure of our Sins. And shall we Believe our selves Happy, when we make our selves Mirth with those very Sins, which drew from Him that sweat, that blood, those sighs, those tears? Shall we (according to the custom and course of this world) even laugh at that, which made him cry? Shall we sport with irreligion, and drole away our immortality, and reckon That as an enjoyment, which made a Saviour not to cry only, but to cry with ^{* strength too,} (as if with his cry ^{* Kεαυη ια.} he would burst asunder,) my God, my God, why hast ^{χρεζ. Heb. 5. 7.} thou forsaken me? No, rather

Self. 31. Let us descend unto a fourth Consideration, that if sin is such a filthy and (which is more) such a painful thing, (to them whose Senses are not benumb'd, and so past feeling,) it should be matter of much comfort to them that suffer, meerly because they will not sin. He that loseth his Estate, by holding fast his Integrity, should remember how much he saves, by parting only with a Little. As when Mariners in a Tempest do keep their Vessel and their Lives from being Shipwrack't, by casting their Fraught into the Sea, they much applaud their good Fortune; and know not how to be sorry that they fare no better, they are so glad that 'tis no worse. The farther any man is banish't, because he will not violate a tender Conscience, the nearer he draws to a ^{*} better Countrey, that is, an Heavenly. He that is thrown into a Dungeon for refusing to be a Principal, or an Accessary in ill, may very well smile on his little thralldom, because of the greatness of his escape. If a man hath a Project to

4.

Job 2. 3.

Fear not, my Son, if we are made poor; for thou hast much wealth if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

Tob. 4. 21.
* Heb. 11. 16.

K

keep

keep his Fortune, and the Devil another to get his Soul, it is not *he*, but the *Devil*, that is *defeated*, in case he let go his *Fortune*, to hold his *Soul* so much the faster. Let others therefore suffer their sad Injoyments, (the *pleasures of sin for a season*) whilst We (with *Moses*) do rather choose to *injoy our sufferings with the people of God*. For if *sins* were not worse than all other *sufferings*, sure *Christ* had not *suffer'd* to * *save us from them*. And how much soever some mad men do love their *sins*, and as loth as they are to part with them, and as angry as they are with their *Reprovers*, (who endeavour to deprive them of those *Diseases*) our blessed Saviour thought he did them a Signal *Favour*, when he came to *redeem them from* * *all Iniquity*. What a refreshment therefore should it be unto as many as dare *suffer*, because they dare not and will not *sin*, that of two great evils (whereof the one, or the other is unavoidable,) they have the grace and the discretion to choose the least? as, rather to be banish'd from *wife* and *children*, than from the *presence* and *favour* of *God Almighty*. Rather to be troubled with *fightings without*, than to lose their *peace within*. Rather to be *cast* into *Bonds* and *Prison*, than to carry their *Bonds* and their *Prison* about them. Which needs they must who are *sold under sin*. The great King *David* was only *mortgag'd*, and seem'd to be but in danger of being *sold*, and yet he was a *Prisoner* upon his *Throne*. And however he had the liberty to go whither he pleas'd, yet, in the bitterness of his *soul*, he made complaint of his *confinement*; that he *stuck fast in the deep Mire* [of his *sins*] *where no Ground was*, and *was so fast imprison'd that he could not get forth*; so far did his *misdeeds* prevail against him. But

Heb. 11. 24, 25.

* Mat. 1. 21.

* Tit. 2. 14.

Rom. 7. 14.

Psal. 69. 2. &

142. 7.

Psal. 69. 31.

5.

sect. 32. It is time that we advance unto a *fifth Considera-*

sideration, that if the Devil is so hard, so unjust a *Task-master*, and employes us in such drudgery as hath been shew'd, our extremely Ill usage should help to make us change *Masters*. The very hardships of sin should make us weary of being Sinners. If some of those slaves that love to be * *bored through the Ear*, and cannot endure * *Exo. 21. 6.* *the state of liberty*, did but seriously consider their Entertainment, sure a little meditation would make them Wiser. Let us observe how it far'd with the loose * *Pro. * Luke 15.* *digal in the Gospel*, who followed the swinge of his giddy youth, and knew no obedience but to his *Appetite*, and his *Will*; what (I pray) was the *fruit* of all *Verse 15.* his riotous living, but first to *feed swine*, and then to *feed with them*? the best of his Cheer was but the *Husks* of the *Field*, and his delicatest Sauce was but the *Sweat* of his *Forehead*. Nor was this the worst on't; for the Courtesens of his Fare was not so irksome, as the Scarcity. And whilst his Father's hired servants had *Verse 17.* *Bread* to spare, he only browsed upon *Husks*, and yet was perisht almost with *hunger*. Insomuch that at last, the very unpleasantness of his Debauch began to make him a Convert; the very hardship of his *sin* did partly discipline him into a *Saint*. And comparing the torments of a vitious Liberty with the pleasant tranquillity of a virtuous restraint, he chose rather, in obedience, to labour once more at his Father's *Plough*, than to dwell any longer in his course of *Looseness*. Now let us open this Parable of our *Saviour*, and we shall find, in the Application, it contains the very case which we have in hand. For the *Prodigal Son* is the *wilful Sinner*; His *going from his Fathers house into a far* 1. *Countrey*, is the forsaking of God's *path* and a rambling in the *way* which leadeth to *perdition*. His wasting of the *substance* which had been given him by his 2. 3.

4. *Father*, is the squandering away of that *grace* where-
 5. with God had *blest* him. His feeding of *swine*, is the
 6. fulfilling of his *Appetite*. His feeding upon *swines meat*
 (the *bushes of the field*) notes the *driness and hardship*
 which the *sinner* finds in his *Injoyments*. His perishing
 with *hunger*, (notwithstanding those *Hushes*.) shews
 the *hydropick property* of a *sinful Appetite*. (The
 proud mans Honour doth but make him the more *Ambi-*
tious, the rich mans Treasure doth but make him the
 more *Sollicitous*, the intemperate mans Excess doth but
 make him the more *Thirsty*.) Lastly, the melancholick
 reflections which brought this *Prodigal* to his *father*,
 notes the *consciences regret* which inclines the sinner to
repent, and the *manduction* of that *repentance* which
returns him to his God.

And now that my *Reader* (if he please) may divert
 and recreate his wearied eyes, before he goes forward
 to the second Partition of my Discourse, (which I may
 call the middle *Region* of the body of *sin*.) I will hasten
 out of the *first* by the very same *Door* at which I *en-*
tered. For

Seet. 33. Since I have endeavour'd to make appear,
 not only that the punishment of Sin is as great and early
 as the Pleasure of it, but that the Pleasure it self is a kind
 of Punishment, (because our *Pleasures* must needs of-
 fend us, so far forth as they are *false*, and even our
 reallest *Injoyments*, so far forth as they are *fugitive*;) since the Pleasures of Sin to a Sinners *Soul* are like run-
 ning waters to a Channel, (which whilst it posses-
 seth, it loseth too,) whose very *Injoyment* doth make
 us sensible of a *want*, (for whilst we *enjoy* their pre-
 sence, we *want* their permanence, and perpetuity,) and
 since the greater a *pleasure* is, by so much the greater
 must

must be its *loss*, (upon which it follows, that the *pleasures* of sin are *lessen'd* by the very circumstance of their *greatness*;) me thinks that very little Rhetorick should be sufficient to dissuade us, from such a very *unfruitful* and *unprofitable* *Acquist*. But 'twere well for the *sinner*, if that were all; 'twere happy for him if *unfruitfulness* were all the *fruit* of *those things*. He doth not speed half so well, as to have but his labour for his pains. S. *Paul* might have inquir'd, not only *what fruits have ye?* but *what punishments have ye not?* for besides those *punishments*, which (as I have shew'd) *keep pace* with Sin, there is a *punishment* which always *doggs* it. Sin is such an *unnatural* *unnatural* *Panther*, as besides its deadly *clawes*, hath a *stinking* *Breath* too. It doth not stab our *persons* only, but breathes a *cloud* upon our *Names*; not only wounds our *souls*, but our *reputations*. As it is really a *terrible*, so it is also a *shameful* object. And to make that appear, must in order be the business of

The Second Doctrinal Proposition.

That *Sin* in its *first* and *immediate* *consequence*, instead of yielding us a *Revenue* which might be answerable to a *painful*, and (perhaps) a *chargeable* *Purchase*, brings us in nothing but *shame* and *Confusion* of face. What fruit of those things, ἐφ' οἷς οὐκ ἐπαινεῖσθε; of which ye are now *ashamed*?

CHAP. II.

Of the Shamefulness of Sin in its immediate Consequence.

sect. 1. **T**Hat there is naturally a secret and noble loveliness in Virtue, (and by consequence a shameful ignominious turpitude in Vice,) hath been always acknowledg'd even by those very men that are the least sharers in it, in that Religion it self (most commonly) hath been the *Pander* to Vice; and the greatest Enemies of Vertue, have very ambitiously made it an Engine, to give credit to their Designs. *Saul* excused his Sin, by bringing it to the Altar, *1 Sam. 15. 15.* *Absalom* cover'd his design of *Rebellion*, with a fit of *Devotion* to pay his *vowes*, *2 Sam. 6. 6.* one *Herod* will adore Christ, to the end that he may *kill* him; another *Herod* will *murder*, for fear of being *perjur'd*. Even those very men, of whom we have the blackest Character that the most eloquent Apostle was able to furnish, (though

2 Tim. 3. 2, 3, they were *covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God,*) had yet a fashion and form of *Godliness*. And sure it affords us no trivial Argument, to prove that wickedness is an ugly and shameful thing, that the wicked'st men living would have it believ'd that

2 Tim. 3. 2, 3,
4, 5.

* Εαυτὸν ὡς
 δις ὁμολογῶ
 κακὸν ὅτι
 Μολχίον.

shipper of those only, whose veracity had condemn'd him. Such a despised thing is vice, and so disgraceful a Companion, that amongst all its Acquaintance there is hardly any one that will * own it. It hath many Flatterers, but no true Friends. Many Servants but few or no Patrons. For they that take it into their Bosoms, would seem to throw it out of their Doors. And when they do indeed own it, 'tis ever under some other name. If any man pursues Vengeance, 'tis under the notion at least of Justice. He that loves anothers wealth, pretends kindness to his Person. He that hates a mans person, avows an enmity to his Sins. And so long as *Rachel* sits upon the *Teraphim* which she had Stolen, to what should she pretend, but to the Modesty of her *Sex*?

Sec. 3. Were Sin a creditable thing, we should not stand in need of making excuses, or speaking lies. Whereas we do too often make use of both, and find it by sad Experience to be a most unhappy Patrimony which our first Ancestors bequeathed us, (at least by their *Testament*, though not their *Will*,) first to *sin*, and then to be *asham'd* of it. Poor bashful Souls! How did they foolishly seek a *cure* from that which wounded them? and try to *hide* with the *leaves* of a *tree*, what the *fruit* had *uncover'd*? But they grossly bewrayed the *nakedness*, as well of their *souls*, as of their *bodies*; and (in proportion also to That) made them *Aprons* of *Excuses*, as well as of *Leaves*. Like *Agamemnon* in *Homer*, (who had unhappily been *deceiv'd* by a *woman* too,)

Homer. Il. 7.
 P. 347.

— ἐγὼ δ' ἔκ αἰτίης εἰμι,
 Ἀλλὰ Ζεὺς, καὶ μοῖρα, καὶ θεοφροῖτις Ἑλένη.

Adams

Pythag. In
 Ξενοφ. ἐπ.

* In ipsis peni-
 tissimis menti-
 bus vice consci-
 entie diversifi-
 cat. Apul. de
 deo Socr. p. 68.
 || Max. Tyr.
 Diss. 26, & 27.
 || οὐλαὶ δὲ διει-
 όταται καὶ ἀ-
 ναπόδραστοι,
 apud Hierocl.
 p. 81.

* Ferox Cani
 comparabilis,
 Avarus lupo,
 Insidiator vul-
 peculis, Ira In-
 temperans leoni,
 &c. Boeth. de
 Cons. Phil. l. 4.
 p. 148.

|| Διὶ τῶν
 ἡμετέρων ἐν τῇ
 σωτηρίᾳ ἡμε-
 ρολοῦσθαι.
 Diodor. Sic. lib.
 4. p. 217.

by our selves, in the closest Retirement that we can find to sin in, there is an Eye, and an Ear, and a Hand, and a Hand-writing. We have a *Genius* within, as well as without us, [*αὐτὸν αἰχύνει* as the *Pythagoreans* speak] a certain law in our Hearts, which upbraids our Sins to us, as soon as ever we have committed them. *Socrates* expressed it by a *Δαίμον ἐπιτεταμένος*, call'd by * *Apuleius*, the God of *Socrates*; and || *Hierocles* by a phrase not much unlike it. Of which the only true meaning might possibly be this; That every *Rational Soul* is as a *tutelary Angel*, which though most times an *Accessory*, is yet at all times a Witness, and though it often looks *undaunted* on [the τὸ ἀνόμωλον] the obliquity of our *Actions*, yet it cannot but be *asham'd* at [the τὸ αἰχρὸν] the *filth* of them. *Asham'd*, that by our *lusts* we erect a *Temple* unto *Flora*; *asham'd*, that by our *Envy* we are *sacrificers* to *Ate*; *asham'd*, that by our *Gluttony*, we are *worshippers* of *Ceres*; and *asham'd* that by our *Drunkenness*, we do *fall down* to *Bacchus*. First *asham'd* that by our *sins*, we should be turn'd into *Idolaters*, and then *asham'd* that those *Idolatries* should transform us into * *Beasts*. That by our *lust* we should be *Satyrs*, that by our *envy* we should be *Serpents*, that by our *gluttony* we should be *Gulons*, and that by our *drunkenness* we should be *Swine*.

Sett. 6. *Diodorus Siculus* does observe, that the Feasts of *Bacchus* were to be celebrated by night; and he gives this for the reason, because their works of || *darkness* were utterly *asham'd* to see the day. Yea, even *Jupiter* himself, though the greatest *Patron* of uncleanness, and one whose *ritulary Godhead* gave such *Authority* to his *Vices*, was yet so *asham'd* of his *Adulteries*,

CAP. II. *in its immediate consequence.* 63

series, that *Diodorus* his *Mythologie* gives us two Instances of his *Basfulness*. First, that he came to *Alcmena* the *wife*, in the perfect likeness of * *Amphitryo* the *husband*. And again, that he commanded the Sun to stand still, and made a *Night* full *three-nights-long*. From whence an *Heathen* could infer, the *natural turpitude* that is in *sin*, and the *natural shame* that follows *turpitude*. They fancied that *Jupiter* had a *two-fold will*, whereof the one was *secret*, and the other *revealed*. The *first* he was *asham'd* of, but he publicly *avow'd* the *second*. By the one he was the *Author* of those very *sins*, which by the other he had *forbidden*.

* *Αμειτρυόνα*
κατὰ πᾶν ὁ-
μοιωθεὶς * *τελ-*
παισίαν τὴν
νύκτα ὅποιον
ος. Id. ib.

Señ. 7. But some have been of such sturdy Impudence, of such impregnable Foreheads, so fortified and held out against all Batteries of Modesty, that they have not only *not blusht*, but even *gloried* in their *Impieties*; and with as great an Industry have uncover'd their *Nakedness*, as their *first Parents* were fain to *hide* it. The * *Carpocratians*, and *Nicolaitans*, and others mention'd by *Victorinus* in his *Trañ de Continentia* (if that were his) were open Advocates for *sin*; as that which freed them (said they) from their prison of Mortality, and of which it was but Carnality to be *asham'd*. The *Barbarians*

An Objection.

in || *Thucydides*, and the *Ætolians* in * *Polybius*, were so profestly Thieves and Robbers, that they call'd themselves by That, as by a glorious name; and even laugh'd at the rest of their *Græcian* Neighbours, for being so simple as to accuse them. And it is said in some Histories, that *Pansanias* murder'd King *Philip* for no reason so much,

|| *Οὐκ ἔχοντες πᾶ ἀρχαίῳ τότε τῷ ἔργῳ. φέροντες δὲ τι καὶ δοξῆς μάλλον. διὰ τοῦτο δὲ καὶ ἡπαρωτῶν τινος ἔτι καὶ νῦν, οἷς χρόμῳ καλῶς τὸ το δὲ αὐτῶν, &c.*
Thucyd. l. i. p. 4.

* *Ἀπεσώσαντες σωαχῶς * Ἑλλάδα, ἔδ' ἀπολογίαν ἔτι κατεχέον τῶς ἐγκυκλίονται. ἀλλὰ καὶ παρσιχλιδάζον, ἢ τις αὐτοὺς εἰς δικαιοδοσίαν παρκαλῶτο καὶ ἡμερόντων.* *Polyb. l. 4. p. 285.*

* Τὸ Πάυσανις ῥολοῦντο Ἑρμο-
κράτη καὶ κατὰ τὴν διατεθειὴν πυθο-
μήν, πῶς ἂν τις ᾔποιτο ἐπιδράση-
τον, ὁ Σοφιστὴς ἀπεκρίθη, εἴ τ' αὐτὸ μέ-
γιστα πρῶτα ἀνέλαι· τῇ γὰρ περὶ τῆς
μνήμης συμπεριληφθῆσθαι καὶ τὸν τὴν
ἀνείρεσιν αὐτὸς ποιητὰς. Diod Sic.
l. 16. p. 481, 482.

as to be * known, and talk't of. He was content that *posterity* should name him *Villain*, upon condition they did but *name* him; and though he should rather have desir'd that his very grave might have been buried, yet was he of their humor

(even in some parts of *Christendom*) who do not care to blot their *Names* out of the *Book of Life*, so they may write them in the *Chronicle* or leaves of *Fame*. And as we read concerning some, so do we not live amongst others, who sin very securely, and (as the world now goes) very handsomely too? So far from being asham'd of *being guilty*, that they rather are asham'd of *seeming Innocent*? And therefore talk of Duels, which they never durst Fight? And of many Debauches, which never came to their Share? Is it not counted a brave thing, to be an excellent Villain? and to sin *gentilely*? You shall have a man laught at for being an old-fashion'd *Atheist*, a dull sinner, a *Bungler* in *iniquity*. And (as if sin were become a *science*) He is not thought fit company for a Gentleman, that cannot *wanton* it, and *revel* it, and *swagger* it after the *Mode*; or that lives at *London*, and yet useth the innocent *Country Affeверations*. He is unworthy the conversation of *gallant men* who will *pocket* up an *Injury*, or take the *lie* any otherwise, than on the *point* of his *sword*. He is the person (now a-days) to be most of all asham'd, that picks a *quarrel* with his *company* as *inartificially* as a *Dutchman*; and is excluded by a *Proverb* from the *rank* of *Brave Persons*, who hath not *fought* his *Duel*, or || *kill'd* his *man*. He is not That that they call *good company*, who cannot talk *profanely* with a *bonne grace*, and speak *jestingly* of *Religion*, and

|| Il a tué son
homme.

CAP. II. *in its immediate consequence.* 65

and now and then *drole* on an *Ecclesiastick*. For a young Gentleman to be strict and Conscientiously scrupulous, is counted as unhandfom and odd a thing, as for an ancient grave man to play with a Rattle and a Drum. He that shall dare to obey Christs * Precept, * Mat. 5. 39. of turning the right Cheek to him that strikes him on the Left, will appear more ridiculous to some persons, than the Messengers of *David* misus'd by || *Hannu*; and || 2 Sam. 10. be hated by others. a great deal more than a *High-way Thief*. 4. 5. He shall not be call'd a *great Christian*, but a *great Coward*; perhaps be kickt as a *pultron* too out of all *civil company*. What horrid sins will some commit, rather than fail in a piece of *gallantry*? and He shall be hooted at, as an *unpardonable Clown*, who will not *die* a great deal sooner for his *Mistress*, than his *God*. If a *good Sermon*, or a *good friend*, shall reprove them for their *ways*, they cry out presently, [*Tertius à Cælo cecidit Cito*] and there is no *sinner* to the *censorious*. They plead the *strength of Temptations*, and the *frailty of flesh and blood*. They say that such and such things are but the *Incidencies of youth*. [*Do* "not all men of *Quality* do thus and thus? would you "have us like no body? are all men damn'd who do "not live as exactly as *Divines* would have them? must "we be so strait-lac'd, and of such tetrical Consci- "ences, as not to recreate our selves but according to "Text? may not we that have beauty, and youth, and "wealth, and honour, be allowed to live looser than "they that want the good *fortune* of such Temptati- "ons, and *must* live strictly against their wills?"] So true is that *now*, which was long ago said by the Prophet *Zephany*, *The unjust knoweth no shame.* Zeph. 3. 5.

sect. 8. To this *Objection* thus *strengthen'd* as well by Answered.
Scripture,

I.

Scripture, as *known experience*, I give my answer by these *Degrees*. First, that the *shamefulness of sin* is not annihilated or lessened, through the *shamefulness of the sinner*; any more than Colours become *insensible*, because Blind men have lost the *sense*, by which those *Qualities* must be *discern'd*. *Shame* is still *shame*, even in those very men, who are so *shameless*, as to *glory* in their *shame*, *Phil.* 3. 19. There are some sorts of men (such as are mention'd in the *Objection*) who are as void of *modesty*, as *Dogs*, or *Horses*, because they are degenerated into a * worse kind of || *Beasts*. That very *law* of their Creator which we usually call *the law of Nature*, (and so the characters of Reason, as well as Grace,) have been so utterly effaced, and blotted out of their *Hearts*, by the corruptness of Custom, or Education, or both together, that (like the Sons of *Carnades*) they have lost the distinction 'twixt *right*, and *wrong*. They put *bitter* * for *sweet*, and *sweet* for *bitter*; and call *their* * *strength the law of Justice*. Things (however appearing in the likeness of men,) very unworthy to be numbred with rational creatures, but to be rank'd (like * *Nebuchadnezzar*) with the || *Beasts that perish*. For *Vice* is a thing so much against *Nature*, (I mean *that Nature*, by which a man is much better, and more excellent than a *Beast*,) that *virtue* is nothing else but *Nature rectified*. And even this shews the Excellency of *Christian Religion*, that it teacheth men to live like * men; not after the *flesh*, but after the *spirit*; not (as *Children of the first Adam*) according to the *law* which is in the || *members*, but (as *younger brethren of the second Adam*) according to that *law* which is in the *mind*. Now the men in that *Text* which is the *subject* of my *discourse*, although they had once been the * *servants of sin*, were yet become of late *the servants*

* Isa. 1. 3.

Psal. 32. 9.

Phil. 3. 2.

Mat. 23. 33.

|| 'Αντί ἀνθρώπου

παιδὸς λυγροῦ

καὶ ὡς ἔχουσιν

ἡ σοφία. Arri-

an. Epist. 1. 3.

c. 26. p. 426.

* Isa. 5. 20.

* Wisd. 2. 11.

Τὸ κακὸν πρὸς

φύσιν ὅτι. Hiero-

c. in Carm.

Pythag. p. 265.

* Dan. 5. 21.

|| Psal. 49. 12.

20.

* Τιμὸν ἔκιν

ἀεὶ μισῶν.

* Δραστήριον, μὴ

εὐεστῶν ὡς

ἀνθρώπου, ἔκ

κὶνῶν τοῦ σώματος.

Philad. E-

pist. Soc. 24.

pag. 54.

|| Rom. 7. 23.

* Rom. 6. 17.

wants of righteousness. And how shameless soever they might be then, yet now they blush't; not that their sins were only made shameful by Tract of Time, or were less shameful when committed, than when repented and forsaken; but because they were then in a state of Brutality, when they yielded their members as servants to uncleanness; but being the servants of obedience and yielding their members unto righteousness, they were recover'd into the Dignity and Rank of Men. It was now indeed, that they were most of all ashamed, but it was then, that their sins were most of all shameful. For

Verse 16, 18.

Se^ct. 9. Secondly, there is no man so desperately sick, as he that hath lost all sense of sickness: because he cannot either desire that the *Physitian* may be sent for, nor describe (when he is come) where his Malady doth ly. Is not an *Apoplexie* or *Epilepsie* a greater sickness than the *Tooth-ach*, though the sense of this later is more acute? Did not God punish *Pharaoh* more grievously than *David*, because the first was a stupified
* *insensate Creature*, whilst the second did even roar for the disquietness of his soul? He that strikes me with a switch doth affect my sense with greater smart, than he that with a maul doth knock me down into a *Deliquium*; yet is the second blow the worse, because it is nearer to destruction. Sin (like some Poysons which lie quietly in the body, and only kill at seven years distance,) is the more dangerously venomous, by not being felt. It is a dull way of arguing, that our sins do not hurt us, because they are not an interruption to our eating, and drinking, our sleep, and laughter. *Israel* was not the less, but the more unhappy, for having the forehead of a * *whore*, And a conscience scar'd with an hot Iron. 1 Tim. 4. 2. And sure our misery

2.

* Σύνεργον
 θεοῦ, ὡς ἐκείνου
 κακόν, ἀλλ' ἡ-
 θύτως βλάπ-
 τειν τοιοῦτά,
 apud Hierocl.
 in χροσ. ἐπ'. p.
 265.

|| Εἰ μὴ μὴ ἡ-
 θύται τις
 ἐπὶ ὑμῶν,
 ὑμῶν ἡ δὲ
 ἡσυχία. Plotin.
 l. 4. Enn. 1.
 ὡς δὲ διαμαρ-
 τίας.
 * Jer. 3. 3.

must be the greater, if once our very *Sodom* becomes our *Paradise*.

3.

Señ. 10. Thirdly, by how much the less we are *asham'd*, the more we shall be. For the time will come, when we shall blush at our *Impudence*, both *past*, and *present*. Our very *shamefulness*, Then, will help to aggravate our *shame*. We may say of the most *Impudent*, that the sequel of *sin* is *shame*; as we say of the most *lively vivacious sinner*, that the *wages* of *sin* is *death*. There being nothing more common, than to say a thing *is*, which is *infallibly to come*. Peter himself was not *asham'd*, until the *Cock* had *Crowed thrice*: but *Then* he *went behind the door*, and *dissolv'd* himself into a *shower*. And (if we consider his *Crucifixion*) he express'd the *shame* of his *denial*, in *Tears of Blood*, as well as *Brine*. It was for *Nine Months* together, that *David* *himself* lay in *sin*, and was not *asham'd*; but yet at last he was *cover'd with the* * *shame of his Face*. So long had he cast his *sin* *behind him*; but after the message of *Nathan*, his *sin* (he saith) *was ever* || *before him*, as it were *staring* in his *Face*. It was above twenty years together that the brethren of *Joseph* were not *asham'd* of their *cruelty*, but at last it *stood before them*, and made them *blush*. They were *impudent* in *Canaan*, where the *sin* was committed; but yet the *shame* of it *pursu'd* them as far as *Egypt*. Our *Romans* here were not *asham'd*, even till *now* that they were *converts*, of *those things*, which they committed, even *then* when they were *servants* and *slaves to sin*: As the *Apostle* doth clearly intimate in the word, *then*, and the word, *now*; *That* relating to the seventeenth verse, and *This* to the twenty second. The *conscience* of a *sinner* is like the *weights* of a *Clock*; all is calm, and *at rest*, when *they* are

* Psal. 44. 15.

|| Psal. 51. 3.

CAP. II. in its immediate consequence. 69

are down; but being wound up, 'tis full of *motion*. So when *conscience* is down, and lull'd asleep, by carnal security, we are apt to go quietly, and insensibly to Hell; we live indulgently in sin, without shame, or scruple; but when *conscience* is awak't, and wound up by the graces, or by the judgments of God Almighty, Then it sets all on work, the mouth confessing, the Eyes weeping, the Cheeks blushing, the Hands smiting the bosom, the Heart bleeding, the Heart strings breaking, and the Voice crying out (with cursed Cain) *our punishment is greater than we can bear*. Thus though fools do make * a mock at sin, yet the end of that mirth is heaviness. As ^{13.} when a || hungry man dreams that he eateth, but awakes || ^{14. 9.} and his soul is empty; or as a thirsty man dreams that he drinketh, but awakes and behold he is faint; so these sons of slumber will find at their awake too, that what they sow in vain glory, they'll reap in shame. But

SECT. II. Fourthly, though this answer were sufficient to such as are mention'd in the objection, that they do but * glory in their shame, and shall one day be a * ^{Phil. 3. 9.} shamed that they are not so; yet there is another shame besides that in which they glory, and (perhaps) at the Instant whilst they are glorying. For even in || laughing || ^{Prov. 14. 13.} (saith Solomon) the Heart is sorrowful, which speaks it but a kind of sardonic laughter, whose mirth is no longer than from the teeth-outward. There is a sort of Lightning call'd fulmen terebrans, which will melt the Sword, without the least Impression upon the Scabbard. And sin (like that) will singe the Soul with confusion, though it leave no blushes upon the skin. For, (* not to speak at all of God, to whom their thoughts are as legible, as if they were writ upon their foreheads.) they have a black Register within them, where their

M

sin's ^{17. p. 81.}

* Εἰς θάλασσαν, ὡς αὐτὸς ἐξ ἑαυτοῦ καὶ τὸ σκῆπτρόν αὐτοῦ. Hierocles in ^{17. p. 81.}

* Dan. 5. 5, 25. *sins* are written in as plain Characters, as [* *Mene Tekel Uphar[sin]*] upon the *plaster* of the *Wall*. *Belsazzar's countenance* had not been *changed*, nor had the *Joynts* of his *Loyns* been *loosed*, if the thoughts of his *Heart* had not first of all been *troubled*. The *Hand writing* from *without* had not been *dreadful*, if the *Book of Conscience* had not open'd with an *Hand writing* from *with-*

* *Nillum malit-
ficium sine for-
midine est, quia
nec sine conscien-
tia sui.* Tertul.
contra Marc. l.
4. c. 17.

in teo. And sure there is * not a *sinner*, whose *sins* are not written in such a *Book*; which though it suffer him to be *quiet*, whilst it is fast *sealed up*, yet when God (by any means) shall be pleased in his wisdom to lay it open, he will find such hideous, but legible Characters, that as he cannot but read them, (they are so legible,) so he cannot but *startle in the reading*, (they are so hideous.) O the melancholy Intervals which *They* must needs

* Amos 6. 1, 3,
4. 5, 5.

suffer, who are fain * to *stretch themselves on Couches*, and to *invent to themselves Instruments of Musick*, and to *drink wine in Bowls*, and to *study* for new *methods* of *losing time*, that by all these *Amusements* they may *put far off the evil day*, and be as *unmindful* of their

|| Isaiah 57. 21.

own, as of the *Afflictions* of *Joseph*! || *There is no peace*, saith my God, *to the wicked*, [ex ἐστὶ χαίρειν, say the *Septuagint*,] *there is no joy*. If any *without*, there is none *within*; for that which seems to be *Peace*, is nothing else but *Security*. And though they see not the *greatest*

* *Ut corpora
verberibus, ita
sevitia, libidin-
is, malis con-
sultis animus
dilaceratur.* Ta-
cit. l. 6. Annal.
p. 56.

*Nec fortuna, nec
solitudinis pro-
tegebant, quin
tormenta pecto-
ris fateretur.* Id.
ibid.

Enemy, whilst they are in the *Dark*, yet when it shall be *Day* with them, they will espy the very *least* too. The *Soul* (saith *Tacitus*) is * *lashed* with *guilt*; just as the *body* is *whipt* with *stripes*. And though the *Emperour Tiberius* (of whom he speaks) had as *convenient* an *Impudence* as any *Tyrant* could have *miss'd*, yet neither his *company*, nor his *solitude*, nor all the *Divertisements* of his *Empire*, were able to protect him from those *inward scourges*. Even an *Heathen Poet* could

say,

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say, that to be inwardly corroded by the gnawing Wolf of a guilty conscience, is a sharper punishment than those,
 [Quas & Ceditius gravis invenit, & Radamanthus,] Juven. Sat. 13.

which were suppos'd to be inflicted in Hell it self. A more ingenious, and wittier torment, than any the Devils have invented. Sins are indeed such horrid Furies, that, as Juvenal was of opinion, there were no other like them, so * Cicero believ'd, that after death there were none besides them. And of Judas it is certain, that when his sin of Treason had been punisht with that other sin of Despair, it made him so weary of his life, as to become his own Judge, and (as we read) his own Executioner. And though it is not apparent, either by || S. Luke's, or S. Matthew's word, that he hang'd him self, (as hath been thought by men of great Name,) yet of Achitophel there is not the same reason of Dispute. And sure those Tortures must be strange ones, which make men hurry themselves to Hell. As if the worm that dyeth not were more insupportable, than the fire that is not quenched; and the last (by way of diversion) a refrigerium to the former.

* Cicero in orat. In Pisonem.

|| Ἀπὸ γὰρ τοῦ Μαρ. 27. 5. ἐλάνθης μὲν σφ. Αἰ. 1. 18.
 * 2 Sam. 17. 23.

Señ. 12. Stand we here then a while in contemplation of our sins: And let us wonder at our silliness (or phrenzy rather) that we can possibly be inveigled by such a costly nothing; the very best of whose effects is but shame, and sad experience. Shame without, in the face; or else within, in the Conscience; often in the confusion of the one, always (sooner or later) in the sting of the other, and most commonly in both at once; Now what a Punishment it is to be asham'd, (in so high a Degree as some have been,) They can best of all tell us, who have not been afraid to die, meerly by being a-

sham'd to live. Examples of which we have in such as *Saul*, and *Cassius*, and *Hipponax*, and perhaps as many others, as would make one weary even to name them. It was denounced as a *Judgment* by God Almighty, against the *Chaldeans*, the *Syrians* the *Moabites*, and the *Ammonites*, that whereas they * *Sowed Wheat*, they should *Reap Thorns*. whereas they put themselves to pain, it should not profit them, and that they should be * *ashamed of their Revenues*. And this being the case of every sinner, ever to sow in expectation either of profit, or pleasure, or reputation; and to reap nothing at last besides a Crop of unfruitfulness, of vanity, vexation, and confusion of Face, (not to speak as yet either of Diseases, or Death it self,) methinks he should be so ashamed of his Revenues, as to sow no more wheat in such a Ground, as he finds by experience, can bring him forth nothing but thorns and thistles. We should not dare to have || fellowship with the unfruitful works of darkness, even because they are unfruitful, and therefore full of vanity; unfruitful works of darkness, and therefore full of shame Full of shame, that there is such an emptiness in sin; and full of shame, that we pay so dear for it; full of shame, because of the filthiness of its own Nature; and full of shame too, because of the very great nobleness of ours. And from hence we may observe a double motive, to make us ashamed of our Revenues. For first,

* Jer. 12. 13.

|| Eph. 5. 11.

|| Job. 1. 9.

Self. 13. We ought to be *asham'd*, that for so cheap a thing as *sin*, we should pay so very dear; the greatest price in the world for the vilest Merchandise. It was objected against || Job by the Devil himself, that he served God for something Meaning thereby, that he was only religious out of self-respects; that he only serv'd God, because it was for his turn, for his Interest, and Advan-
tage;

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tage; which was indeed to serve his God, not for his Gods *sake*, but for his *own*. How much an uglier objection (and better grounded) doth lie against *wicked* ungodly men, who *serve the Devil himself* for naught? It was the comfort of * *Hannibal*, in the midst of all his *Disasters*, that although he was *worsted* by the *Romans*, yet he was never *outwitted* or cheated by them; he had not *fail'd* in any part of a *General*; nothing had been lost for want of *Industry*, or *skill*: and so it was his misfortune but not his fault. What an *alleviation* would it be of our *unhappiness*, if we were able to plead as much? Whereas it is not only for our *disprofit*, but our *discredit* also, (which serves to double our vexation) to be *cheated* in our *Adventures*; like *Babes* and *Idiots*, to give a *Talent* for a *New Nothing*; and (which is yet a greater folly) to pay after the rate of an inestimable *Heaven*, and at last be put off with a worthless *Hall*. Yea (which is the greatest *shame*) we shall be very *cunning*, when 'tis too late. Like the foolish General in *Polybius*, we shall have our || [ἐν ἀνὸρμον, and our τίς ἀνὴλπιζε τὸ το || *Polyb. ibid.* γὰρ ἐστὶ;] *who would ever have thought of this*? "When we put our hands into the *cleft* of the *Rock*, we intended to *catch a Fish*, and never *dreamt* of a *Scorpion*. "When it call'd us kindly by our *Names*, we only took it for a friend, and did not think of an *Hyena*. Were it to do again, O how *cantelous* we would be? (like *Ulysses* in the *Odysses*) we would *bind* our selves to the *Must*, and *stop* our *Ears* * with *wax*. We would not * Κρητὸν δ' ἱέ-
 "listen to the *Voice* of those *Sirens*, but only look upon σὰς μελαινίδας.
 "the *Claws*. When (I say) we shall reflect on our former sins, and reflecting shall consider, they were || [ὡ- || *Pythag. in*
 βαίρετα πύργα, as the *Pythagoreans* call them] such χρυσ. ἔτ.
 mischievous guests, as were not *welcom'd* only, but sent for; that (like the *Huntress* in *Homer*) we should
 be

Hom. II. 21. p.
 380.

* Jud. 13. 6.

|| Hcft. 7. 10.

be murder'd with our own Bow; or be beheaded (like * *Olofernes*) with our own Fauchin; or hang'd (like || *Haman*) upon a Gallows of our own making; and that Death which is a Haven to all other Creatures, should to us become a whirlpool; how *asham'd* shall we be of our expenses upon sin? and how *asham'd* of the Revenues which sin hath brought us? how *asham'd* shall we be of so late a wisdom, as serves not to remedy our former *sottishness*, but the more strongly to resent it?

* *Fœdis, im-*
mundisq; vitiiis
immergitur, for-
didâ Suis vo-
luptate detine-
tur. Boeth. de
Con. Ph. l. 4.
* Rom. 7. 11.
verse 13.

|| Hom. Il. 21.

Αδελφεὺν θά-
νατον ὡς παί-
δα ἀλάνου.

SECT. 14. Again, we ought to be *asham'd*, that such noble Natures as ours, should stoop to things so much below us. That we should have so little Reverence and consideration of our selves as to lie wallowing in a Mire, which makes us *uncleaner* than any * *swine*; *uncleaner* whilst we are living, and good for less when we are dead. That we should fall by the hands of so vile an Enemy, as sin; and that so vile an Enemy should * deceive us into a slaughter; deceive us too in so vile a manner, as by taking occasion of the Commandments of God; and so work Death in us by that which is good; this does serve to make our shame the more exceeding shameful. It comes into my mind, (what I cannot omit upon this occasion,) that when Achilles fell into the River || *Xanthus*, he was not so much terrified at the grim face of Death, as troubled and vexed at the manner of it. [ὡς μὲν ὄφελ' Ἐχθρὸν κτείνου---] I would to God (said he) I had been kill'd by Hector, that the glory of my death might have made Recompence for the Pain. But to be drown'd in a River, like an indiscreet boy, did seem a Fate much fitter for a Narcissus, than an Achilles; nothing in Death did seem frightful, besides the shame of it; and me thinks the remembrance of that in Arrian, [ὅτι τοῦ Διὸς υἱοὶ ἐσμεν,] that we are Gods sons, should strike a shame into us of being

CAP. II. *in its immediate consequence.* 75

being the *Devil's servants*, enslav'd by him in the *Cords* of our *sins*, and suffering (as *Malefactors*) things so *unworthy* of our *Extraction*. We should so *blush* at *These chains*, as not to be ^{*} *asham'd* of any *other*. We should ^{* 2 Tim. 1. 15.} not be *asham'd* of such a *Poverty* as makes us *ridiculous* in some mens *Eyes*; nor of the *Gospel* and *Cross* of *Christ*, ^{|| Rom. 1. 16.} for which such *Poverty* is brought upon us. 'Tis for the ^{PGl. 119. 78.} *proud* to be *ashamed* of their *Ambition*; 'tis for the *cruel* to be *ashamed* of their *oppression*. 'Tis for *them* to be *ashamed*, who do ^{*} *transgress*. *Shame* belongs only to ^{* 25. 3.} *Them*, of whom 'tis said the *Son of man* shall be *asham'd*, ^{|| Mar. 8. 33.} when he cometh in the glory of his *Father* with the *holy Angels*. If it were possible for a man that is call'd a *Christian*, to enter *Heaven* in a state of *uncleanness*, *Christ* and that *Christian* would be *asham'd* of one another. *Christ* himself would be *asham'd*, that one of his *Followers*, and *Disciples*, one of his *members*, and *younger brethren*, (as every *Christian* pretends to be) should have cast his *precepts* behind his *back* yea even ^{* Heb. 6. 6. & cap. 10. 29.} *trod*en them under his *foot*, yea even crucified him a *fool*, and have put him to an open *shame*. How much more would that *Christian* be *asham'd* (to see and) to be seen by those *pure Eyes*? what a *Hell* would he suffer by his being even in *Heaven*? how would he call to the ^{* Revel. 6. 15.} *Mountains* to fall on him, and intreat the *Rocks* that they would cover him, that they would hide him from the face of him that sitteth upon the throne, and from the wrath of the *Lamb*?

SECT. 15. But now (to draw to a *Conclusion* of this second part of our *Exercise*, and to pass over unto the third,) if after all that hath been spoken, we are either so *daring*, as not to fear sin; or so *dissingenuous*, as not to be *ashamed* of it; if we neither tremble at the *horror* of being *wicked*, nor yet *blush* at the *unworthiness*. I suppose

76 *The shamefulness of Sin, &c.* PART. I.

suppose it time to *shift Scenes*, and to bring up *De-
struction* upon the *Theatre*. For the *Devil* observes a
decorum in all his *Tragedies*; and though the *whole* is
sad enough, yet he reserves the *great slaughter* for
the *last Act*. *Unfruitfulness* and *shame* are but the *In-
troduction* to this *sad story*, not at all the *great design*
of it (meerly the *Earnest* of our *service*, and not the
wages.) There were *blows* given in the *Prologue*, and
wounds in every *scene*, but *death* it *self* is in the *Ca-
tastrophe*; and must now be represented in

The Third Doctrinal Proposition.

That though it might seem to be sufficient to serve so
hard a *Master* as *sin*, and (besides) to receive so *hard*
a *Payment* for it as *shame*, yet the greatest *arrear*
of *Punishment* is still *behind*.

Τὸ ὅς τελευτᾷ ἐκείνων θάνατος.

The End of those things is Death.

CHAP.

C H A P. III.

The Destructiveness of sin in its Conclusion.

sect. 1. IF it is as true as it is be-

lieved (by *Tertullian and || others) that if Adam had not falln out of Innocence into sin, we should all have been a kind of Enochs, and have pass'd from hence to Heaven, not by a death, but a Translation; then hath sin committed on us a threefold murder. For

the very commission of our sins is the death of grace; the effect of our sins is the death of Nature; and the end of our sins is that death which hath no End. To which I might have added that Civil Death, which we are truly said to suffer in the embasement of our condition, our being outlaw'd and banisht from our Native Paradise. But, to pass by this as being a death but metaphorical, Three formal deaths we find that sin hath inflicted on us. The one external, which is that of the Body, (to wit) the death of Nature. The other internal, which is that of the Soul, (to wit) the death of grace. The third eternal, which is that of both, (to wit) the death which never dies. And though the death in the Text is meant especially of the last, yet something I shall speak to each of these in particular: And that being done, I shall desire the Reader to joyn with me in the consideration of the whole.

N

sect. 2.

* Tertul. de animâ cap. 52.

|| ὅστις λέγει τὸν Ἀδὰμ τὸν πρωτόπλαστον ἄνθρωπον, θνητὸν γὰρ ὄντων ἔσσι, ὡς εἶτα ἁμαρτήσῃ, ἔτι μὴ ἁμαρτήσῃ, τεθνησκόντων ἐν τῷ σώματι, τὸτ' ἔστιν ἐκελθεῖν ἐκ τοῦ σώματος μὴ τῇ αἰσῇ τῆς ἁμαρτίας ἀλλὰ τῇ ἀνάγκῃ τῆς φύσεως ἀνάθημα ἔσσι. Concil. Carthag. Artic. 109. contra Hæresin Pelagii & Celestii. (p. 290.)

The Death of
Nature.

* Gen. 3. 19.

|| Wisd. 1. 13,

16. Wisd. 2. 24.

*Señ. 2. First, I say, sin was the cause of the death of nature, the dissolution of our bodies. Which by having continued Innocent, might have proved to be Immortal. For that sentence of God Almighty against our Grandfather Adam, and, in him, against us, [* Dust thou art, and to dust thou shalt return] seems directly to be pronounc'd by way of punishment, or revenge; which could not have taken place in a state of Innocence. For as where no Law is, there can be no transgression, so where no transgression is, there can be no punishment. And therefore said the Author of the book of Wisdom || God made not death, neither hath he pleasure in the destruction of the living, but ungodly men with their words and works call'd it to them. So that guilt should seem to be the Mother (if not of mortality, at least) of Death; if not of its Nature, yet at least of its necessity. And but for that, we should have been snatcht like Elias, or translated like Enoch, or vanisht like Moses, or carried up like our Saviour, or wrapt like S. Paul, whether in the Body, or out of the Body, we cannot tell, but transferr'd we should have been, and that from a Paradise to a Heaven. Whereas no sooner had man given life to sin, than sin requited him with Mortality; (I mean not only with the aptitude, but with the necessary Act of dissolution) and ever since, the stroke of death is become as certain, as the day of it is doubtful. The oldest man indeed may live till to Morrow, but the youngest man also may die to day, and whether old, or young, we must all die one day. And*

Señ. 3. How sad an effect of sin even this natural death is; (though much the mildest of all the three,) we may easily conjecture by our great unwillingness to undergo it.

For

For to *preserve* our selves from *this*, what kind of *hardships* will we not *suffer*? we are content that our *Body* should be an *animated dispensatory*, a *shop of Medicines*, and undergo the *prescriptions* of a whole *College of Physicians*. *Blisterings*, *Scarifyings*, and *Cupping-glasses*, *Launces*, and *Causticks*, *purgings*, and *vomitings*, *sweats*, and *salivations*, and even the real *torment* of *twenty deaths*, to avoid the meer *Pomp* and *Formality* but of *one*. In so much as * *some* have thought it *better* to *continue sick*, than to *suffer* the *methods* of being *cur'd*; though to *escape* the *divorce* of *Soul* and *Body*, they are content not to *suffer* only, but to *buy* the *means* of their *Recovery*.

* κρείσσον ὅ
νοσῆν, ἢ δε-
ραπιδέιν· τὸ
μὴ ὀρεῖν ἀπαλῶν
τὸ ὅτι σωθήσεται
λύπη τε
σθενῶν χερσὶν
τε τὸν ὄν-
Eurip. in Hip.

Sett. 4. There are *some* indeed who *breath* nothing but *Stoicism*, and *spiritual-mindedness*, who can speak *kindly* of *Death* in an *Essay*, and *entertain* it very *pleasantly* upon the *tip* of their *tongues*. They say 'tis nothing but to *sleep* in a *bed* of *Earth*; to be sent out of a *prison*, into a *state* of *liberty*; to be *deliver'd* out of a *Tempest*, and *safely* landed upon the *shore*; to *cast off* old *cloaths*, that so the *soul* may be *new apparelled*. Thus they so *paint* o're *death* with their *fancies*, and make it so *lovely* with *similitudes*, as if their *lives* were nothing else but their *self-denials*, and that for *them* to *converse* with *mortals*, were only a *cast* of their *Mortification*. But now let one of these *Philosophers* be cast down upon his *death-bed*, and be told by his *Physician* his *case* is *desperate*, I believe he will *vouchsafe* to *accept* of a *Recovery*. Will *suffer* a *little* more *watching*, before he goes to his *long sleep*; will be contented to *stand* a *little* longer, before he *lies* down in his *bed* of *earth*; try a *little* more of the *storm*, before he *puts in* at his wish't for *Haven*; and wear his *old rags* a *little* barer, before he *flourish* it in his *Robes* of *glory*. I am sure that, in a *ship-*

ὅτι τελευτῶν
ἐν αὐτῷ ἐθέ-
μιμ, ἀλλὰ
πάντων κακῶν
ἐν ἀταλαιαν.
Heliodor. l. 8.

* Aulus Gellius.

wrack, *Aristippus* himself began to * *tremble*. But

SECT. 5. There are another sort of men, who (like the young *Asiatick* in *Aulus Gellius*,) breath nothing but *desfiances* to their day of *dissolution*: who having youth sparkling in their *veins*, and *Beauty* dancing in their *faces*, do look upon death at so great a *distance*, that they count it not worth their *Anger*, much less their *fear*, and either confront, or at least *contemn* it. But (as the *Cock* in the *Fable* looking out at a *high window*, could *securely* bid *desfiance* to the *Fox* that was on the *ground*, whereas had the *Fox* been a *little near*, the *Cock* would quickly have shew'd him a *pair of wings*, so) let one of those *Braves* but hear a *passing-bell*, and visit him for whom it *Toles*; let him be bound to see nothing, but those *Gastly* and *wild looks*, those *ugly Cramps* and *distortions* of the *mouth*, and those *convulsions* of the *Fingers*, which are still *catching* at the *bed-cloths*; let him be bound to feel nothing, but the *languishing Pulses* of that *gasping creature*; let him be bound to hear nothing, but those *hollow groans*, and *sobbs*, those *broken sighs*, and those *Ratlings* in the *throat*; let him be bound to smell nothing, but the *rotten breath* of those *Putrid lungs*; let him be bound (by some *Mezentius*) to dwell by that *spectacle*, till the *daughters* of * *musick* are *sunk down*, the *Eye-lids* *half clos'd*, and the *Jaws* *fallen*; and then let him tell me what he thinks of that *sin*, which brought forth the *punishment* of so *grim* a death. When the *gallant Dueller*, or the *desperate self-slayer*, shall have death *knocking* at his *Pillow*, and be *breathing out* his *soul* he knows not *whither*, he will then begin to act the poor *old labourer* in the *Apologue*; who being ready to *sink* under a *burthen* of *sticks*, which by the help of his *three legs* he had carried *half way* from the *wood*, he was so weary

|| Eccl. 11. 4.

weary of *himself*, as well as of his *Faggot*, that he let fall the *one*, and call'd on *death* to take the *other*. Death presently came to him, and ask't him *what was his business?* why truly (reply'd the *decrepid Father*) I call'd you to me, to help to *ease* me of my *life*, but now you are *come*, pray *help me up* with my *burthen*. And this is just the *case* we are all *concern'd in*; For when we seem to see *death* at a *sufficient distance*, (whilst we are *strong*, and *healthful*, and *death* we think a *great way off*,) we leave it to be *trembled at* by the *aged*, and the *sickly*, and stand no more in fear of it, than we do of a *Bug*, or *Mormo*. But let it draw a little *near* us, let it send its *Harbinger-diseases* to take up *lodgings* in our *bodies* for its *grim Majesty*, and we will commonly do more to keep our *lives*, than we would ever have done to keep our *Innocence*. If an *incurable* * *eye* should then *offend* us, we would send for the *Chirurgion* to *pluck it out*; and choose rather to *live* with the *deformity* of *but one eye*, than to have *two such eyes*, as would only serve to *light* us into the *Territories* of *darkness*. If a *gangren'd foot* should then *scandalize* us, we would send for the *Artist* to *saw it off*; choosing rather to *halt* with the *continuance* of *life*, than to have *two such feet*, as would only serve to *lead* us into the *chambers* of *death*.

* Mat. 5. 29,
30.

SECT. 6. If therefore a *Potentate* amongst the *Heathens*, commanded a *Boy* to *awake* him *every morning*, with a [*memento mori*] *Remember O man, thou art a mortal*; how much rather should we *Christians*, (if not like *Carthusians*, as often as we *meet*, yet) as often as we meet in *God's house*, have some *spiritual Remembrancer* to ring this *Saints-bell* in our *ears*, [*Remember O man, not so much that thou art mortal, as that sin is the mother of thy mortality.*]

SECT. 7.

The death of
Grace.

Señ. 7. Come we now from the *external*, to the *internal death*; from the *death* of the *body*, to that of the ** soul*; from the *death* of *nature*, to that of *grace*; which we shall find to be a *punishment* far greater than the *former*; For *That* carries us to the *grave*, which is the *land of forgetfulness*; but *this* to *Hell*, which

* What is called the *body of sin*, Rom. 6. 6. is called the *body of death*, (Rom. 7. 24.) in this respect she that liveth in pleasure is *dead* whilst she *liveth*, (1 Tim. 5. 6.) and men are said to be *dead in trespasses and sins* (Eph. 2. 1.)

is the *Kingdom of destruction*. That destroys the *material* part only, which is common to us with *Beasts*; but *this* the *intellectual*, which is common to us with *Angels*. *Diseases* of *Nature* are *Executioners* of *That death*, but *|| Devils* of *This*. In a word; were it not for this *second death*, the *first* might only have had a *being*, but not a *sting*. The loss of *grace* and God's *favour* is such an *admirable punishment*, and the *twinges* of *Conscience* which *attend* it are so *intolerable*, that many have *rust*'t upon the *first death*, to escape the *torments* of this *second*. It could be nothing else but the *sense* of *sin*, which made *Nazianzen* to *wish* that he had *died in his mothers womb*; and so had been ** buried* before he was *born*. But this *example* is too *cold*, to express the *terrors* of such a *Conscience*. What shall we rather think of *Cain*, who, when he had *murther'd*, at *one blow*, a considerable part of *man-kind*, and therefore was *banisht* from Gods *|| presence*, (that is to say, *from his favour*,) he cryed out with *horror*, *My punishment is greater than I can bear*; or (as the *Original* might be rendred) *mine Iniquity is greater than can be forgiven*? His *words*, to me, seem very *remarkable*. For he enjoyed his *bodily Health*, was the *second* man in the *world*, (a *mighty Empire*,) he had a *liberty* of *Person*, *Wife*, and *Children*, and *length of Days*, a *dwell-ing* and *Fortune* in the *land of Nod*, (in a word) he had *all*, that the men of *this world* are wont to *envy* and *ad-mire*;

|| *Anima dam-nata continuo invaditur à Demonibus qui crudelissimè eam rapientes ad infernum deducunt.* Hieron. ad Pannat. Mat. 5. 25. & 8. 24. Heb. 2. 14.

* Jer. 20. 17.

|| Gen. 4. 13, 24, 15, 16, 17.

mire; Yet was he so afflicted with the *loss of Grace*, and *Gods favour*, and with the *terrors of conscience* which did *ensue*, that he was fain to cry out, *His punishment was a burthen too heavy for him to bear*. And the double *re-ndring* of his words does seem to afford us this *useful observation*, that *Punishment* and *Iniquity* are *terms convertible*, amounting both (in some cases) to the very *same purpose*; that the most *intolerable thing* in the world, is the *sense of God's anger*; and that a *punishment* is then too *big* to be *born*, when the *sin* that *caus'd* it is too *big* to be *forgiven*. We find that *Cain* indur'd a *Hell* upon *Earth*; for though *he* was not in *Hell*, yet *Hell* was in *him*; and that a *Hell* so full of *torment*, that (as some are of *opinion*, *he fear'd* his own *shadow*, when he laid in such a *solitude*, that *every one would kill him* that should possibly *meet him*, so others have *conjectur'd*, that) he went *rambling* about the world to *look out* some *body* that might *kill him*; and by the *courtesie* of the *first death*, so *dispatch* him to the *third*, as he might thereby be *eased* from the *torments* of this *second*. But *God* (saith the Text) *set a mark upon him*, lest any *finding him* should *kill him*. Which is as much as to say, that *God condemn'd* him to live the life of *Nature*, as being *exquisitely punish'd* by *That of Grace*. And

Sett. 8. Upon such considerations as these it is, that some are of *opinion* there is no *local hell*; nor any other *damnation*, than what ariseth from the *sting* of a *guilty Conscience*. And though I am as far as any man, from * *believing* it to be *true*, yet cannot I deem it to be *irrational*. For what *torments* are there, or can there be, in those *black Territories* which we commonly call *hell*, which *God* cannot as easily *inflict* upon us, from the *horrors* and *affrightments* of our own *meer fancies* and *imagination*s?

* Rev. 5. 6.
Luk. 16. 28.

* Κἄν μὴ νο-
ση, ἀλλὰ δο-
ξᾷς νοσῆν,
καὶ αὐτὸ βεβ-
τοῖσιν ἀτολμα
τὸ γίνεσθαι.
Eurip. in He-
cuba.

|| ταρτῆρ ἡ-
μᾶς τὰ θεῶν
μᾶτα, ἀλλὰ
τὰ πρὸς τῶν
θεῶν μᾶταν
δοῦναι.
Epicl.

ginations? have we ever dreamt of a dying friend? or else of falling down a Tower? * have we not wept as really at the one, and had as real palpitations of heart at the other, as if they both were as real, as they were feign'd? or have we ever seen a man in a burning fever, who being cast after his Paroxysme into a violent sweat, hath (by the help of the Delirium) verily thought himself boiling in a furnace of Lead? or have we ever seen a man that hath been distracted with desperation? who hath created to himself so many terrible || Delusions, that to escape his own Fancy, he hath hurried himself to bell? and hath endeavour'd to fly from his imaginary devils, by taking That way of dying which real Devils have suggested? 'Tis not uneasy to infer even from such things as these, that if God were so pleased to exercise his Omnipotence, that little thing in the body which we call the spleen, and that little thing in the soul, which we call the Conscience, would be abundantly sufficient to make both his Hell, and his Executioner.

The Death after death which never dies.

* ὁ θοῦν ἄρ-
θαῖον ἀδω-
τον, καὶ δὲ
τὰς κοινὰς ἐ-
νοίας, ἐπινο-
νθῆναι ποτὶ
vide Stepha-
num Gobarum
apud Photii μν-
εοσίβη. 894.
|| ὁ θοῦν δια-
νέουσα καὶ
παντὸς γιν-
ωσκόν. ibid.
* Hierocles in
χρυσ. ἐκ. β. 13.

SECT. 9. But (that I may not be too long in that which is not precisely to the business in hand) it is time that from this second, internal death, I proceed to the third, the death eternal. The first death was but natural, the second was but moral, but this third is a mystical and miraculous death. I do therefore call it miraculous, because it * seems at least to verifie the two parts of a contradiction. It being a || living death, a death which never dies, a kind of mortality that is immortal, the end of sin which it self is endless. And such a death hath been discover'd by light of nature. For

SECT. 10. As the * Pythagoreans affirm'd of all rational souls, that they were [θεοὶ θνητοί] but mortal Gods, and

and therefore *capable* of a *death*; so they affirm'd withal, that they were [$\alpha\phi\alpha\rho\tau\alpha\ \pi\omicron\iota\mu\tau\alpha$] *immortal creatures*, and therefore *incapable* of a *Corruption*. And though it seems to *contradict*, that the soul which *dies* should notwithstanding *live eternally*, yet the reason which they afford us will make it *Gospel*. * *It doth not die* (say they) by a *cessation* of its *essence*, but by a *deprivation* of its *Divinity*, not by a *negation* of its *simple being*, but only of its *being* what it otherwise should have *been*. So that the saying of S. *Austin* may be used as the *Latin* for *Hierocles* his *Greek* [*Deus amissus est mors anima, anima amissa est mors corporis*] *The loss of God is the death of the soul, the loss of the soul is the death of the body*; (and to these I may add, that) the *loss of Heaven*, having *Hell* added to it, is the *death of both*. So that the *death* of which S. *Paul* speaks (when he calls it the *wages* and *end of sin*) is not meant properly of the *first*, (that of the *soul only*;) for *this* we suffer in the *Commission* of our *sins*; nor properly of the *second*, (that of the *body only*;) for this is but a *single effect* of our *sins*. But most properly of the *third* (that of *body and soul*) for this is the very *end* and *consummation* of our *sins*. And there is great *reason* for it.

* ἀποθνήσκει
τὸ θεῖον
ἀλλ' οὐ τὸ
ἀπὸ θεοῦ γὰρ.
Id. ibid.

Sec̃. II. For, besides that our *sins* are [*Christicidium*] a kind of *murdering of Christ*, and so by the *Justice* of a *Talio* deserve a *death*; it is agreeable with reason, that the *punishment* in *one scale* should hold some *conformity* to the *reward* in the *other*. Because the *reward of repentance*, *new life*, and *perseverance to the end*, is no less than an *eternal weight of glory*, 'tis fit the *punishment of the contrary* should bear *proportion*, (nor can the sinner *complain* of any hard measure, since the *worst* that can befall him is just according to his *choice*.)

* 2 Cor. 5. 17.

so that the *death* of the *soul only* will not be *answerable*, for that is but *temporary*; nor the *death* of the *body only*, for that is but *corporal*; but the *death* of *both*, which is *spiritual & eternal*. And though it may be here *allegd*, that 'tis agreeable to the *goodness* of *God Almighty*, to deal out the *punishments* of his creatures as much *beneath* their *deservings*, as his *rewards* above them; yet if we consider how *infinite* a *provocation* it is, to *despise* the

* Rom. 2. 4, 5. * *riches* of an *infinite* love, an *infinite* goodness, an *infinite* forbearance and *longanimity*, (enough to have led the most *impenitent* to *repentance*.) we cannot chuse but confess, that it doth *infinitely* aggravate the *guilt* of the *despiser*, and so (by consequence) the *condemnation*. Though *God* even in *judgment* remembreth *mercy*, and though his *mercy* delighteth to || *rejoice* against *judgment*, upon *condition* of our *Remorse*; yet to the *obstinate* and *impenitent* there doth belong nothing *milder* than *Judgment without mercy*. Which is not the *least* of *derogations* to the *compassionateness* of the *Judge*, but the *greatest* argument of their *guilt* by whom the *forfeiture* is made; and who, by *abusing* the very *Bowels* of *Compassion* it self, have from an *infinite* *Patience* extorted *infinite* *Fury*; even *pulling* upon themselves an *infinite* *measure* of *wrath* and *vengeance*, a *death* after *death*, which *never* dies. Besides; the *sins* of such as are *rejected*, and cast by *God* into *Hell*, do not only receive their *aggravation* from the *infinity* of the *object* to whose *dishonour* they are committed, and from the *means* of *grace* by whose *abuse* they are committed, and from their own vast *number*, as well as *weight*; but from their *endless* *duration*, which a *final* *Impenitence* must needs *imply*. For as no man is punish'd with *pains eternal*, but he who *never* does *repent*, (that is, *hate* and *forsake* his *evil way*.) so he who *never* does *repent*, (even for that

very

* Rom. 2. 4, 5.

|| Jam. 2. 13.

*Laesa patientia
fit furor.*

very reason) does *ever sin*. For he that *dieth a full and final Impenitent*, doth not *cease* to be *impenitent*, because he *dieth*; But his *Impenitence* doth *attend* him, and is *carried* with him *out of the World*. For He is properly to be call'd a *full and final Impenitent*, who hath so *fill'd* up the *measure* of his *Impiety*, and is become such an enemy to *God* and his *Grace*, that he is *not* now *able* to *cease* from *sin*. And if *God* should *permit* him to live *eternally* in the *flesh*, his *sins* must needs be *eternal*, as well as *He*. Nor is it his *vertue* that he is *mortal*; no, nor a *lessening* of his *guilt*, that his *soul and body* must one day *part*; for he is *willing* to be *immortal*; he would be *glad* to *live for ever* in this *present world*, that even in this *present world* he might be *able* to *sin for ever*. Now is there any thing *fitter*, than that he who *never ceaseth* to do the *evil of sin*, should also *never cease* to *suffer the evil of punishment*? sure he that *sinneth** [*in suo eterno*, that is to say] without limits, or *end of sinning*, that is to say, without *repentance*, or *change of life*, deserves not only a *painful*, but *endless Death*.

* *Iustus est ut qui in suo eterno peccavit contra Deum, in Dei eterno puniatur.* Greg.

Sett. 12. If we *ruminate* a while upon the *torments* of this *death*, express'd *by *weeping and wailing, and gnashing of teeth*, and by the terrible *allusions* which are made to || *Tophet*, to the *shrieks and yelling of children* || *frying* in the valley of *Hinnom*; and if we ponder another while upon the sad *eternity* of *those torments*, expressed by the * *worm which never dyeth*, and by the *fire which is not quenched*; and by the || *wine of Gods wrath*, poured out into the *Cup of his indignation*; by *fire and brimstone*, and the *smoake of the torment ascending up for ever and ever*; and if we dwell (in our *thoughts*) upon the place of *those torments*, expressed by a * *prison*, a *bottomless pit*, an *outer darkness*, a *furnace of fire*, and

* Matt. 13. 42. ch. 22. 13.

|| Matt. 5. 22. Isa. 30. 32. 2 King. 23. 10.

* Mark 9. 44.

|| Rev. 14. 10. 11.

ch. 20. 10.

ch. 21. 8.

* Matt. 5. 25.

Rev. 2. 11.

Matt. 22. 13.

ch. 13. 42.

Rev. 21. 8.

* τὸ καίειν αὐτὸν
μὴ κατακαί-
εσθαι, φθορὰν
ἐστὶν ἀρδῶν
οὐκ αἰετοῦ.
Steph Gobarus
loco supra ci-
tato.

Lake of Brimstone, (where *Impenitent Souls* shall be drowning in *Flames*, but never drowned; and burning in *streams*, but never * burnt up to coal or cinders;) and last of all if we consider [*supplicium damni*] what *unimaginable joys* are parted with, in a woful exchange for all those *Torments*, how many *Hells* and *Tormentors* are fetcht from *Heaven*, whilst the damn'd look up upon those glorified souls, whom (when they lived upon the earth) they did despise and persecute; If (I say) we do insist upon such things as these, nor hastily swallow, but chew and tast these bitter pills of contemplation; we shall be tempted to admire, how it is possible to be damn'd; how any rational creature can ever thrust and obtrude himself into those dark Territories, which (in their primary design and Institution) were prepared (not for men, but) for the devil and his Angels, (As *Origen*, *Chrysostom*, *Euthymius*, and *Theophylact*, expound those words of our blessed Saviour.) The very thoughts and Apprehensions of such a hell, as heretofore was invented by the ancient Heathens, was enough (saith * *Diodorus*) to make Them vertuous, though they suspected it to be but [*ὑπὸ τοῖς πεπλασμένῃς*] a very Fable, and supposition. For they consider'd with themselves, that though they knew not by experience there was a Hell, they knew as little by experience that there was none, And so 'twas matter enough of Terror, that there was one for ought they knew. And they thought it good prudence, to make provision against the worst. Now shall We tremble no more at the certainty of a Hell, than those less instructed Gentiles at the meer possibility? if their suspicion wrought more upon Them, than our confidence upon us, our faith and our preaching are both in vain. And if we only suspect, what they did stedfastly believe, why do we talk of Christianity, or pretend a reverence to the Scriptures? they that

* Diod. Sic. l.
1. p. 2.

that are not able to *Justifie themselves*, by their being so malleable under the * *Poets Discipline*, may yet rise up in *Judgment*, and condemn many of us, who are less wrought upon, by the *Doctrine* and discipline of *Jesus Christ*. Me thinks if *goodness* cannot allure, yet the very possibility of *Hell* should fright us; and *Heaven* at least should

* εἰ ἢ τῶν ἐν αὐτῇ μυθολογία τῶν ἐπὶ θε-
ον πεπλασμένῳ ἔχουσα, πολλὰ συμ-
βάλλεται τοῖς ἀνθρώποις πρὸς διόσβειαν
καὶ δικαιοσύνην, πόσω μᾶλλον ὑποληπτόν
τῶν πραγμάτων τῆς ἀληθείας ἰστοίαν, ἢ
ὅλης φιλοσοφίας οἰοῖται μητρὸς τοῦ ἔσσαν
ἐπισκευάσαι δυνάμει τὰ ἤθη μᾶλλον
πρὸς καλοκράθειαν; Id. ibid.

be our *Refuge*, if not our choice. But if we do as really believe the *Scriptures*, as we do really profess to do so, we shall not choose but startle at the appearance of a *sin*, a great deal more than at the noise of a *sequestration*. We shall be much more afraid to do the least evil, than to suffer the very greatest. And because it is likely that the important *Monosyllable* (which we call) *Hell*, is swallowed down the more glibly, by being taken in whole, and not drawn asunder into its several *Ingredients*, I believe it would be useful for every creature, to represent it impartially unto himself, in the grimmest particulars that he is able. For if, as often as we are tempted to any known sin, and find our selves in the confines of *Delectation*, or *assent*, we would check our selves with a reflection upon the denunciations of *God Almighty* & consider that sin as waited on by death, & consider that death as waited on by *Eternity*, and consider that *Eternity* with the parallel *Tortures* which keep pace with it, (when those *Eyes* which here do burn with lust, shall in that bottomless *Furnace* be scorcht with *Brimstone*; when that tongue which here denied poor *Lazarus* a cup of drink, shall there cry out to *Lazarus* for a drop of water; when those ears which here were us'd to wanton it with *Minstrels*, shall be fill'd with nothing there, but with the hollow groans of *Devils*, and the shrill screeches of the damn'd;

* Luke 16. 19,
21, 24.

|| Wilsd. 4. 18,
19, 20.

damn'd; when that body which here was cloth'd in purple and fine linnen, shall be enwrapt in a mantle, at once of darknes, and yet of flames; when that voice which here was so much delighted with detraction, shall so extremely complain of torments, as to be tormented even with complaining too; when they that here were deriders of other mens sufferings, shall be || laughed to scorn, and be a reproach among the dead for evermore, and shall grin with Envy, upon those very persons whom they oppressed;) me thinks we should need no other Argument to restrain us from sin as the means of death, than the frightfulness of death as the end of sin. Me thinks we should need no other Sermon to dehort us from our Impieties, than the remembrance of this Aphorism which is now echoing in our ears,

Τὸ γὰρ τέλος πάντων θάνατος,
The end of those things is death.

An objection.

I.

2.

3.

Gen. 3. 6.

Sett. 13. But there are many even in *Christendom* who are unhappily fermented with several sorts of *Leaven*, (to wit) of *Lucian*, *Diodorus*, *Epicurus*, and *Carneades*, *Socinus*, and *Origen*, who (amongst them all) may make up an *Objection* of these degrees. That either there is not a *Hell* at all, save in the *Fancies* and *Talk* of *Politicians*, who use it only as a *Tool*, to keep the world in awe and order; or if there is, the *punishments* There are not *eternal*, but (after a certain tract of years) the *Devils* themselves shall be *redeem'd*; or if they are, it is very *hard measure*, that so *infinite* a punishment should enter into the world at such a very *small door*, as the *eating a little fruit*, which was *beautiful* to the *Eye*, and *delicious* to the *Palat*, and withal *desirable* to make one *wise*, recommended to the *woman* by a *wittier Creature* than *her self*, and presented to the *man* by a *new-married*

married-wife, just now taken out of his *Body*, and brought again into his *Bosom*; nay, it seems somewhat harder, that for the *sin of two persons*, *Eternal Destruction* should light on *All*.

Señ. 14. To which *objection* I answer by these *pro-* Answered.
portionable degrees. First, that 'tis easier to *demonstrate* I.
there is a Hell, (in the *affirmative*,) than to *demonstrate*
(in the *negative*) that there is *none*. The former is *capable of proof*, either from *reason*, or *experience*, whereas the *later* cannot be prov'd, but by an *argument leading ad impossibile*, from the *implication of contradictions*. As it is easier to prove that either the *Sun*, or the *Earth* doth *move*, though we perceive not the *motion* of the one or the *other*, than to prove (in the *negative*) against the *motion* of either, because we do not perceive it. The first may be proved *ab effectu*, but not the *second*. And (were it of any *great moment* either to my *present*, or *future state*,) I should sooner conclude, there is a world in the *Moon*, than the *negative* to *That*, that there is *none*. Now were there *no other argument* to prove *there*

is a Hell, than the ** prosperity* of the *wicked* in this *present world*, it were sufficient to prevail with any *rational disputant*. And prevail'd it hath in all *times*, even with all sorts of people, not only *Christians*, and *Jews*, but *Gentiles* too. First the *Gentiles* concluded, (after the manner of *S. Paul* 1 *Cor.* 15. 19, 30.) that there must be of *necessity*, a *judgment to come*, because otherwise the *Best* would be most of all *miserable*; *Justice*, and *Piety* would

* ὅτι οὐκ ἔστιν οὐδὲ τις κακὸς ἀδικησάντων.
ὁ δὲ ζῶν ὁ φῶς ὁ δὲ θάνατος κολάζεται.
Mofchion.

* οἱ ὁ θάνατος γὰρ ὁ δὲ θῆνη ὦν κτίσται τά-
λας, οἱ δὲ μὴ πάλιν θύσας ἀντιθῶντες δι-
κας, ἔρποντ' ἀναιδῆς, ἀπάντων τ' ἀσέβεια
θνητῶν. Sophocl. ὁ ἡλίετρα.

* ὁ δὲ καὶ ἄλλω, ὁ δὲ τῆς τοῦ νόμου
μίας δικαίας, χάρτερον ἀσέβων ὁ δὲ ὁ
γὰρ δικαίος ὁ δὲ ἀσέβης ἔχουσιν ἂν, ἀρταξ-
ἀπιδῶν, κλέος, ἀποτίρησι, κύκα. μὴ δὲ
πλανῆθι ὅτι καὶ ἄλλοι κείνους, Philemon
in Comed.

* Verus deus omnia sua ex aequo & propo-
nis, & suis praestat; ideoque & judicium
constituit æternum de gratis & ingratia.
Tertul. ad Scap. c. 2. p. 82.

be

be *frivolous* things, and we might call the *proud* happy (*Mal. 3. 15.*) It hath often been to me a very pleasant *observation*, that the *heathens* themselves should thus argue from the very same *Topicks*, with our *Prophets*, and *Apostles*, and Reverend *Father of the Church*. They say in effect with the Prophet *Jeremy*, that the *wicked* are *planted*, and have taken *root*, they *grow*, and bring forth, because they are prepar'd for the day of *slaughter*. They say in effect with the Prophet *Malachy*, that the *workers of wickedness* are set up, yea, they that tempt *God* are even *delivered*, because there will be a day when men shall discern between the *wicked* and the *righteous*, between him that serveth *God*, and him that serveth him not. They conclude in effect with the Prophet *David*, (from the good things of the evil, and from the evil things of the good,) that there is verily a reward for the *Righteous*, doubtless there is a *God* that judgeth the *Earth*. They infer in effect with *Acute Tertullian*, that because *God* dispenseth all the things of this world in a *promiscuous* manner to the just and unjust, there must be therefore an *after reckoning*, both with the *thankful*, and *thankless* party; with those that have employed their *Talents well*, and with those that have most *abus'd* them. And (as the *Gentiles*, who were under the law of *Nature*.) so the *Jews*, who were under the law of *Moses*, though their *Punishments*, like their *Rewards*, were only proposed to them as *Temporal*, (they not seeing *Heaven* and *Hell*, but very *darkly*, and as in a *glass*,) did yet believe an *immortality*, as well of *Recompences*, as *Souls*. They talkt of *Hell* by the *periphrasis* of the * *Congregation of Gyants*, and the *house of Destruction*. The word *Gehenna* in the New Testament, which is rendered *Hell*, is thought by *learned Criticks* deriv'd from *Hinnom*, That famous valley not far distant from *Jerusalem*,

קהל
רעים
בית
אבדון

Jerusalem, where the *Israelites* committed that most abominable *Idolatry*, of sacrificing their *children* to the *Devil* himself, express'd by * *making them pass through* * Jer. 7. & c. 19. *the fire to Moloch*. Sounding *Trumpets* and *Timbrels*, and other *Loud-Musick*, because although they had the *courage* to *kill* their *children*, and that by *burning them alive*, (as some Jewish writers affirm;) yet they had not the *courage* to hear them *cry*. Now the good *King Josiah*, by condemning that place to be the *sink* of all *uncleanneß*, and (for the prevention of *annoyance*) of *continual Burning*, made it so fit a *Representation* of that *spiritual Hinnom*, (wherein, the *worm dieth not*, and the *fire is not quenched*,) that after the *Times* of the *Captivity*, it gave the usual *Denomination* to the *Place of Devils*. So that the *Prophecie* in *Isaiah* of the *great slaughter* of the *Assyrians*, (whereof an *hundred and eighty thousand* were *burnt to ashes* in that *valley*) may be applied by our selves unto the *Territories* of the *damn'd*. * *Tophet is prepared of old, yea, for the* * Isaiah 30. 33. *King it is prepared*, (that is in the prophecy, for *King Sennacherib*,) *he hath made it deep and large, the Pile thereof is Fire, and much wood, the breath of the Lord like a stream of Brimstone doth kindle it*. (thus *S. John* in the *Revelation* useth the lake * *Asphaltites*, to ex- * Rev. 19. 20. press *Hell* by; it being a *Lake of Fire and Brimstone*, an *everlasting Monument* both of the *sin*, and the *Judgment*, of *Sodom*, and *Gomorrha*, and the *other Cities of the plain*.) The *place of Torments* after death was thus *obscurely* revealed to them that lived under *Moses*, until from after the times of *Esdra*s when they spake more explicitly of a general judgment, life eternal, and the punishments in *Hell*; but it is so *notorious* unto us who are under the *law of Christ*, that I need not add to the *description* which before I gather'd out of the

Scriptures. The Church of Rome hath a Tradition (as easily rejected, as 'tis impos'd,) concerning four *states of separation*: whereof the *first* is *Limbus patrum*, which they assign to the *Patriarchs*, before the coming of the *Messias*. The *second* is *Purgatorium*, which they assign to *such souls* as are not yet quite pure. The *third* is *Limbus puerorum*, in which they place the *souls of infants* not yet baptized. The *fourth* *Infernum Damnatorum*, which is the place of those wretches that are *incapable of relief*. * Others have exercised their Fancies about the Place of this Hell, as they of Rome about the *Partitions*. But all conclude there is a Hell, and that is all (in this place) that I contend for. Nor will I labour to prove a Hell by any such topical ways of reasoning, as may be rais'd from those astonishing prodigious || Mountains, which incessantly vomit up fire and smoak, always spending themselves, yet never quite spent. Perhaps I have said more than was necessary, already. For as he who cannot see the sun by that clear light which the sun it self gives him, will be less able to see it, by borrowing the help of a silly dim candle; so he who discerns not the truth of this Doctrine [touching a death after death, which never dies] by the bare Authority of the Scriptures, will be less able to do it by lesser helps. I wish that no man living may so call it into debate, as to evince it to him self by sad experience.

* Gehenna est
Ignis arcani
subterraneus
ad penam The-
saurus. Tertul.
in Apolog. c.
47. P. 78.

|| Judicii per-
petuitatem pro-
bant montes
qui dissiliant
& devorantur,
nunquam ta-
men finiuntur.
Quis hæc sup-
plicia montium
non judicii mi-
nantis exempla-
ria deputavit?
Idem de Poe-
nitent. c. 12.

2.

sect. 15. Secondly, to the error of Origen, who was as pious a person as he was learned, and misled into this opinion (not out of kindness to the Devils, but) from an high conceit of Gods propensity to forgive; I need not say more than this; that if there are sins in this world which can *never be forgiven in the world to come, if as the || tree falleth just so it lyeth, if the *worm that

* Matt. 12. 31,

32.

|| Eccclus. 11. 3.

* Mark 9. 34,

35.

that *never dies* is *still* to feed upon *something*, and if the *Fire* that is *not quenched* must be *still* for some *use*, and if *some* shall be *tormented* for ever and ever, and if none are *redeemable* from the wages of *Iniquity* who are not ** redem'd* from *Iniquity* it self, then are the *De-* ** Titus 2. 14.*
vils and their *followers*, without the *means* of *relaxation*, or *hope* of *end*. 'Twas the opinion of the *Fathers*,
 for the first *three* or *four* ** Centuries*, that the *Devils* ** Hieron. in*
 as yet are *not locally* in *Hell*, (they are not *tormented* *Eph. 6.*
 || *before their time*,) but have their *Mansions* in the *Air*, || *Luke 8. 28.*
 where (according to ** S. Judes verdict*) they are *reser-* ** Jude 6.*
ved in *everlasting chains* under *darkness* unto the *judg-*
ment of the *great Day*. And hence the *chief* of them is
 call'd, || *The Prince of the power of the Air*. So that this || *Ephes. 2. 2.*
 is all the *priviledge* allow'd the *Devil* and his *Instru-*
ments, to have *some* respite à *parte ante*, but *none* at all
 à *parte post*, they have (in *comparison* with the *future*)
 their *good things* here, (as he said to ** Dives*,) but || *Luke 16. 25.*
 hereafter their *torments* are still *beginning*, because the
Worm and the *Fire* do know *no End*.

Sec. 16. Thirdly, Nor is it any *hard measure*, that 3.
 so very *short pleasures* should be finally *rewarded* with
 so very *long pains*. And that for the *reasons* which I *in-*
timated before; as *first* because that every *sinner* hath
 his *option*. The *protoplast Adam* had set before him both
 life and death, a *blessing* and a *Curse*, the *tree of immor-*
tality, and that of *knowledge*. That he might *live* by *Gen. 2. 9.*
 the *first*, and not *perish* by the *second*, the *first* lay in
 common, and the *second* was *inclos'd*. God *fenced* the
 tree of *knowledge* (by which the *man* might be *hurt*) *Verse 17.*
 with a very *strict precept*, as with a *Hedge*. [*Non man-*
ducabis, ihon shalt not eat.] And that he might not
 break through, That *Hedge* was *armed* with a *Threat*, as ***

- with a Thorn, or Briar. [*morte morieris, in the day that thou eatest thou shalt surely die.*] Now there is nothing more *rational*, than that a man should be so *satisfied* with such a Judge, as doth only *punish* him with his *desires*, by *giving* him that which he hath *chosen*; and doth not *afflict* * *willingly*, nor *grieve* the children of men. He that *planteth* a *thorn* ought not in reason to be *offended*, if it yield him *no* || *figs* he that *sows* nothing but *Tares*, cannot *pardonably* expect that he shall *reap* nothing but *wheat*. Adam therefore could not complain (in case that God had *requited* him with *all* the * *fruit of his doings*.) if having *sowed* *disobedience*, he had *reapt* *damnation*; especially having been *warn'd*, that of the tree which was *forbidden* he must not look to *gather* any more *comfortable* *increase*. And that the || *Gospel* was *preach'd*, before the *law* was yet *publisht*, and a *second covenant* made with him so immediately after the *first* was *broken*, was *merely* *Gods mercy*, not *his desert*. Secondly, he could not complain of *hard measure* whose *Rebellion* was to be *punish'd* in *proportion* to the *Reward* he should have had of his *obedience*; because, if Adam had not *eaten*, he had *surely liv'd*, it was but *just* that if he *eat*, he should *surely die*. Besides,
2. The *sin* of Adam was no such *trifle*, as is pretended in the *objection*. For first, the least *wilful sin* hath the *whole nature* of *Rebellion*, as well as the *greatest*. As the *whole nature* of *fire* is as *truly* in a *small sparkle*, as in the *highest Beacon* that can be *burnt*. Secondly, it had a *murdering influence*, (not more upon his *person*, than) upon his *posterity*. And if it is *just* with *God Almighty*, to *punish* the *Fathers* upon the *children* by *temporal Judgments*; it is every whit *as just*, to *punish* the *Father* for the *sin* of the *children*, when the *Father* is the *cause* of the *children's sins*. Fourthly, Adam's *sin* was made *big* by the
3. *littleness*
- 4.

littleness of the temptation. Had God allowed him to eat of no more trees than one, he might have long'd for variety. But when he had the full liberty of all but one, his curiosity and intemperance were so much the rather *inexcusable*. Is not that man a most unpardonable glutton, who being bid to sit down to a thousand dishes of meat, riseth up discontented for want of one? when God hath left us so many lawful allowed enjoynments, and sent us out (as it were) into so very large a common, how must it aggravate our guilt of breaking forth into Gods Inclosure? Fifthly, Adam's sin was much heightn'd (as by the littleness of the temptation he had to sin. so) by the greatness of the discouragement he had from sinning: he could not plead in his excuse, that he was not provided against his danger for want of warning; he having been threatned by God Almighty, (a very little while before his eating) that in the day that he should eat, he should die the Death.

5.

SECT. 17. Fourthly, As Adam himself could not complain, so neither can his off-spring, of any hard measure. For what we lost by the first Adam, we have offer'd us by the second. We suffer no more by an imputed sin, than we enjoy by an imputed righteousness. It is not so great a rigour, that we should fall by another, as it is a mercy, that by another we should be justified. As more was given to Adam, than to us, so of Adam was more requir'd. Nothing less than pure innocence was expected from Adam by God Almighty, who yet is pleased to accept of our sincerity. It is no matter what Talents of Grace we have not, being only accomptable for what we * have. No truth shines clearer to me than this, that no man ever hath suffered, or ever shall suffer eternal death, for no other sin than that of Adam. It being actually his sin,

4.

* 2 Cor. 8. 12.

* Ezek. 18.

|| Gen. 18. 25.

sin, and but *originally ours*, we cannot possibly be left without the *means of Recovery* from the *punishment* due to *Adam's sin*, which even *that very Adam* hath been *allow'd*. It was a *slander* basely cast upon the *Father of Compassions* (in the *days of * Ezekiel*) that he *punished the child* for the *Father's sin*. It is not the *method* of the *righteous Judge of all the World*, to condemn the *righteous* with the *wicked*, much less for *them*. Indeed his *temporal inflictions* may very well be *promiscuous*, in this so *fugitive and fading world*; but even for this very reason, they cannot be so *in the world to come*. He that had *mercy* upon *Adam himself*, (in whom *original sin* was *actual*, and in whom that *actual sin* was *wilful*, and whose *Talent of Grace* was enough to have kept him in his *state of integrity*,) cannot sure have *less mercy* upon the *still-born infants* which have any where succeeded from *Adam's loins*; it being *utterly repugnant* to his *divine dispensations*, to condemn the *lesser malefactor*, and (rather of the two,) to *forgive the greater*; to *punish the Accessary*, and *acquit the Principal*; or to *destroy the Infant* for that *original sin*, for which the *Actual Commissor* hath had his *pardon*. Which as it serves for an *Antidote* against that *cruel and sanguinarian opinion*; which doth *allot* to so many *thousands a Fall* in *Adam*, to whom it doth not *allow* any *proportionable Priviledge* to rise in *Christ*; so it serves for an *answer* to the *last part* of the *objection*. Which being done,

The Application.

I.

Seet. 18. It is time that I proceed to the most *useful considerations* of what hath *hitherto* been *spoken*. And *first* of all let us consider, that if *sin* is *hem'd about* with so *grim a Retinue* of *effects* and *Circumstances*, as hath hitherto been *discover'd*; with *worse* than *unfruitfulness*, on the *right hand*; and on the *left hand*, with *shame*;

shame; before it with *diseases*; and behind it, with *Putrefaction*; over its head, with the loss of *heaven*; and under its feet, with the pains of *Hell*; we should call up *all* that is *within* us either of *Choler*, or *Revengefulness*, and place it *intirely* upon our *Tempter*, and our *sins*. We should be as *innocent* as we are *able*, even in *spight* to *Him* that made us *guilty*. If *He* by *sin* became *mans* * *Tormentor*, sure *man* by *Grace* may become *His*. * *Matt. 18. 34.*
 We may infer from that *Question* made by the *Devils* to our *Saviour* [* *Art thou come to torment us before the time?*] that our *Integrity of life* is the *Devil's Hell*. * *Matth. 8. 29.*
 And as *sin* is the *sting of Death*, by which the *Serpent* may wound our *Heel*, so we may say that *Repentance* is the *sting of life* too by which a *Christian* may bruise his *Head*. If we can be but *strong enough* to subdue our own *weakness*, (that is, our *sins*,) the *Serpent* may hiss at, but cannot bite us; death may bite, but cannot sting us: diseases may sting, but cannot hurt us. Would we know *how much* we should hate our *sins*? even *as much* as we love our *lives*; which, but for *sin*, we should never have *forsaken*. And would we also know *how much* we should strive *against sin*? at least *as much* as we do *against Death*; to which, but for *sin*, we should never have been *liable*. Would we know *how much* we should value *Grace*? even just as much as we hate *damnation*; which, but for *grace*, we could never have *avoided*. And would we *lastly* know *how much* we should covet *repentance*? just *as much* as we do *salvation*; which, but for *repentance*, (though not as the *Cause*, yet as the *necessary condition*) even the *passion* of our *Saviour* cannot effectually *purchase* for us. I confess it is a *sad*, but yet a *necessary* saying. For if men might be *saved* without *repentance*, (that is to say, without *amendment*, and *change of mind*,) *Heaven* would

would be but a *second Hell*, an *Habitation* and *Asylum* for *malefactors*. It is not a *pardon*, or a *reprieve*, that can make a *malefactor* become *less guilty*; for then our *Innocence* would be the *child* of our *Impunity*; than which there is nothing can be more evidently *absurd*. It is *Repentance*, or *Renovation*, which makes a man *cease* to be a *sinner*. *Barabbas* was not the rather *innocent* for his *Release*, nor *Jesus* the *less so* for being *sentenc'd*. *Forgiveness* doth but free us from the *punishment* of our *sins*, as *Reformation* from *sin* it self. And because it is better to be *cleansed* and *purified*, than only to be *pardoned* for being *soul*, God *intends* our *repentance*, a great deal rather than our *pardon*. And accordingly was *incarnate*, first to *save us* from our *sins*, as the *cause* of *punishment*, and *secondly* from our *punishment*, as from the *consequence* of *sin*. So said * *Gabriel* to *Joseph* || *Peter* to the *Jews*, and * *Paul* to *Titus*; that he was *therefore* called *Jesus*, and *therefore* gave himself for us, that he *might save us* from our *sins*; that he *might redeem us* from our *iniquities*. When S. *Peter* in his *Sermon*, saith [|| *Repent and be converted, that your sins may be blotted out,*] he takes it for a || *maxime* of *Christian Doctrine*, that *Repentance* and *Conversion* must go *before Pardon*, and that our *Pardon* is to be granted in *intuition* of our *Repentance*. So said *Peter* before the *Council*, that *Jesus* was exalted to be a *Prince* and a *Saviour*: to give *Repentance* unto *Israel*, and *Remission* of *sins*, *Act. 5. 31*. We must *cease* then from *sin*, to be free from *punishment*; and we must *do* that which is *good*, to be *rewarded*. Now since no * *unclean thing* can possibly *enter into the Kingdom of Heaven*, and that therefore our *blest Saviour* came to || *purify to himself a Peculiar People*, he is by consequence not an *absolute*, but *Conditional Saviour*; a Sa-
viour

* Matt. i. 21.

|| Acts 3. 26.

* 2. 14.

|| Acts 3. 19.

* Eph. 5. 5.

|| Tit. 2. 14.

viour to *all*, upon condition of their *Repentance*; to *none*, without it. He redeemeth no man from Hell it self; but whom he redeemeth from that *iniquity*, which leads him *thither*. So that the due consideration of a *Death after Death which never dieth*, should serve to put us upon a *speedy and universal Reformation* of all our *lives*. For the forwarding of which,

Señ. 19. Let us consider a second time; that whatsoever the *beginning* of *sin* may be, yet since the *end* of it is *Death*, we should *begin* our consideration with the *end* of *sin*, and *end* our consideration with its *beginning*. If the very *last* things were still *first thought on*, we would much rather *suffer* the *Death* of *nature*, than that which I call the *death of Grace*, because it leads directly to the *Deprivation of glory*. It is the great *unhappiness* of our *humour*, that we love to *look on sin* in its *fore-parts* only, in its *specious posture* of *coming towards us*; than which there is nothing better *complexion'd* to the *misty eye* of *Carnality*. Whereas if we looked as *intently* upon the *hinder parts* of *sin*, in its *ugly posture* of *going from us*, there is not any thing could appear more *completely loathsom*, not to the *eye of Reason* only, but of *Carnality it self*. Would *Adam* have *eaten* of the *Tree of knowledge*, if he duely had considered [the * *morte morieris*;] that *in the* * Gen. 2. 17. *day of his eating* he should *surely die*? would || *Esaú* || Gen. 27. 33. have *long'd* for a *Mess* of *Pottage*, if he had first *ponder'd* the *consequence* of *losing* his *birth-right* and *blessing* too? would so many men of *Israel* have committed *fornication*, had they *foreseen*, or but *suspected*, that for such a *small sin* (as some men *account it*) no less than *three and twenty thousand* should *fall in one day*? 1 Cor. 10. 2. would a man *swallow wickedness* for being *sweet in his*
Q *mouth*,

- mouth, if he did seriously consider what 'twill be in his *Bowels*, (to with) as * *bitter* as the *gall of Aspes*? would *Solomon* have *doated* upon the *lips* of *strange women*, if he had thought *before*, (as he did *after*.) that their || *end* would be *sharp* as a *two edged sword*? would *stoln waters* seem *sweet*, unto one who remembers the * *Dead* are there, and that her *guests* are in the *depths* of *Hell*? it cannot be. Had || *Sisera* but thought of the *Nail of Jael*, he would not have trusted himself so freely under her *Tent*, and her *Mantle*. Nor would *Sampson* have *slept* upon *Delilahs knees*, if he had thought upon the * *Cisars*, and the *fessers of brass*. Nor would the *Lords of the Philistines* have made such a *pastime* and *sport* of *Sampson*, if they had warily *foreseen* they were pulling an || *house* upon their *heads*; (although they did it with *Sampson's hands*.) It was handsomly said by an *ingenious Heathen*, (to the *reproach*, or *instruction* of many *Christians*.) that if the * *Qualms* and the *headaches* of *drunken people* did happen *before* their *Debauch*, as they are wont to do *after it*, there would hardly be a *drunkard* in all the world. But the misery of it is, (and never enough to be *deplor'd*.) the *sequels* of *sin* are seldom *thought* on, *before* the *sin* is *committed*; and straight *forgotten*, when they are *past*; but the *tragical End* is seldom thought upon at all, until the *time* when they can *think* upon *nothing* else, and would think themselves *happy* if they were able to *forget* it. Lord! what a *great pity* is it, that we will not do That *once* to *purpose*, which (if not) we must do *always*, and that to *no purpose*? and which if we *would* do, whilst it is *prudently* to be *done*, we would *cast our* || 2 Sam. 13. 17. *sins from us*, as *Amnon* did *Tamar*, and || *bolt* the door too after

* ἐν τοῖς μῖθους καὶ ἐν ταῖς ἡμέραις
ἀλλοτρίων συνῶσται τὴν κεφαλὴν πρὸς τὸ
πίνειν τὸν ἀκρατον, ἡμῶν ὅτι οὐκ ἔστιν
αὖν. νῦν γὰρ πρὸς τὴν τῆς πόλεως τὴν ἡδονὴν
παραλαμβάνοντες ὑπερῶμεν τὴν ἀνάσσειν.
Clearchus ἐν Κορινθίοις.

after *Them*, as he did after *Her*. What *silly creatures* are we, and *heedless*, to be taken with our *sins*, as the *Mariners* heretofore were said to be with the *Sirens*? whilst they fasten'd their *eyes* upon the *faces*, and their *ears* upon the *voices* of those *Sea-monsters*, but *heeded not* that part in which the *beautiful woman* became a *Fish*||

But *sin* is a *worse* kind of *Siren* than so; as having the *face* of a *woman*, but a *Serpent's Tail*. Whilst we behold it at a *distance*, we seem to see (in its *forehead*) the picture of *profit*, or *pleasure*, or *worldly greatness*. But when it hath got us into its *embraces*, it even *hugs* us into *destruction*. When it looks the *most kindly* & *most obligingly* upon us, it *puts forth* a *Tail* which always *stings* whom it allureth, and always *poisons* whom it *stingeth*, and always *murders* whom it *poisoneth*, unless its *sting* be *pluckt out*, by *timely Repentance*, and *Renovation*. 'Tis like those * *Locusts*, which had a *face* like a *man's*, and *hair* like a *woman's*, but *teeth* like a *Lion's* and a *tail* like unto *Scorpions*, and in that *tail* there was a *sting* too. We must defend our selves therefore against our *sins*, (as *Ulysses* did himself against the *Sirens*,) by *stopping* our *Ears* from every *evil word*; by *closing* our *eyes* from every *evil object*; by *binding* our *hands* from every *evil action*; by *turning aside* our *feet* from every *evil way*; and by *covenanting* with our *Hearts*, that they may not so much as *conceive iniquity*; and that (in both the *senses* of *S. Paul's word*) we may *abstain* [*ἀπο τῶ ἐσθῆς*,] not only from *all sorts*, but all || *Appearances* of *evil*. And

|| *Mulier formosa superna
Definit in piscem -- Horat.
de Ar. Poet.*

* Rev. 9. 7, 8, 10.

|| 1 Theff. 5. 22.

Self. 20. This may prompt us unto a *third consideration*; that since there is a *chain* of *vices*, as well as of *virtues*, (*That fastning* us to *Hell*, as *This* to *Heaven*,) we should beware of the *least link*, because it *leads* us towards the *greatest*. For (as it is with the *links* of a

Q 2

chain)

3.

*Diachrys. in
orat. 30. p.
304. 305.*

chain) one sin loves to follow upon the neck of another. The first sin obligeth us to the commission of a second; and [** κατὰ κακὸς ἰδὲται*,] the second cannot be safe, but by a third; and [*per scelera sceleribus tutum est iter*] the fourth sin draws on a fifth. And the chain is quickly long enough, to reach as far, as death and Hell. This should teach us to be affrighted at such as are lookt upon as venial and trifling sins, committed only against the least of the commandments, (as the || Pharisees reckon'd them) which men think they may break without any great danger, little thinking that the end even of those things is death. The neglect of small sums will make a rich man a Bankrupt. He that is so ill a husband, as to mortgage his soul, be it for any the least sum, (of profit, or pleasure,) is in very great danger to sell it out-right. Let no man deceive you with vain words, (saith the Apostle) for because of these * things (small perhaps in your opinion, but great and monstrous in their effects,) the wrath of God cometh up on the children of disobedience. Where the Serpent once gets in his head, he is apt to make way for all his body. Besides; the very least sin is committed against as great a God, as the greatest. And being wilful, is great, because 'tis damning. He that thus offendeth in any one || point, is guilty of all, although, (excepting that point) he shall keep the whole law. And this was one of those reasons I gave before, why for so small a sin seemingly, as the eating a * little fruit, God should pronounce so great a judgment, as [*morte morieris*] dying thou shalt die. The whole nature of rebellion being wrapt and folded up in the very least breach of his Royal Statues. We know the anger of God was kindled against the men of || Bethshemesk, who did but look into the Ark, as well as against Uzza, who laid his hands on it; and as well against Uzza, who took hold only

** Zosim. l. 2.
p. 61.*

|| Matt. 5. 19.
*He Nage seria
ducunt in mala.
Hor.*

* Eph. 5. 6.

|| Jam. 2.

* Gen. 3. 6.

|| 1 Sam. 6. 19.

to * *save* it as against the wicked *Philistines*, who * 2 Sam. 6. 7.
despitefully took it away. A little portion of || *wild* || 2 King. 4. 38,
vine, (or *Colloquintida*,) made the *sons of the Prophets* 39, 40.
cry out, *death is in the pot*. A little *sin* (like a little *pitch*)
is too much to defile *us*, who cannot enter the Kingdom
of Heaven, until we are clean; when *lust* hath * *con-* * Jam. 1. 15.
ceived, it seldom suffers an *abortion*, but *bringeth forth*
sin. And (because the *commission* of lesser *sins* hath gi-
ven *Hoftages* to *Satan* for the *commission* also of greater,)
sin is not apt to *leave teeming*, until it *bringeth forth*
death. And let our care for *prevention* be what it can
be, we should ever think it too little, because the *ingru-*
ent danger is so exceedingly great.

SECT. 21. *Fourthly*, let us consider, that since the *death*
after death which never dies, was not so clearly exhibi- 4.
ted, nor so notoriously known, to them that liv'd under
the law, (whether of nature, or of *Moses*,) as 'tis to
us under the Gospel, or (law of *Christ*,) it should serve
to admonish *us* upon whom the Name of *Christ* is call'd,
that as our knowledge of Hell is more distinct, so our
religious fear of going thither should help to keep us
the more in order. We know that *Parents* correct their
children, though more frequently in their minority, yet
more severely when they are ripe. The *Disobedience* of
the little ones is chastized commonly with the Rod; but
the *Rebellion* of a *Son* who is a *Major* is often punish'd
by *Disinheriting*. And this is much like the *Case*, be-
twixt the *Mosaical*, and *Christian Church*. For whilst
the *Jews*, as *A B C-darians*, were (as it were) conning
their *Alphabet*, or the very first elements of *Christianity*,
(for so we may call their *Expectation* of the *Messias*,)
and therefore taught by little and little under the *Peda-*
gogie of *Moses*, (who was no more in effect than our
Saviours.

Saviours Usher,) it was commonly the *method* of God Almighty, to correct them for their *truanting* by *temporal punishments*, that they might thereby take *warning*, and escape the *punishments eternal*. But now for *us*, who have been taught the *highest lessons* in *Religion*, and have made a great *procope*, or *growth in knowledge*, and are competent *Proficients* in the *School of Christ*, we are in *reason* to believe, that as we *seldomer* are *whipt* than the *Israelites* were, so we are much *more obnoxious* to be *turn'd out of the School*. The less we are *scourg'd* for our *Rebellions*, the *more liable* we are to be *Disinherited*. For the greater have been our *obligations*, by so much the greater is our *Ingratitude*. The greater and clearer our *knowledg* is, the more our *sins against knowledg* are *inexcusable*. The greater such sins are, the more God's *mercy* is *abus'd*; the more his *mercy* is *abus'd*, the more his *Justice* is set on *fire*; and his *Justice* set on *fire* must be *satisfied* with *fuel*, either in *this world*, or in the *next*. If we consider with our selves, how very *hard* a thing it is to have our *good things here*, with *Dives*, and with *Lazarus* too *hereafter* in *Abrahams Bosom*; how unlikely a thing it is, to grow *big* with *riches*, and withal to enter through the *Eye of a Needle*; how unusual a thing it is, to be *Imparadis'd* in *this life*, and yet *Inthron'd* in *that to come*; it will afford us matter of *comfort*, if we are *piously improsperous*, as well as of *terror*, if we are *prosperously impious*. And

5. *Señ. 22.* This doth naturally lead us unto a *fifth consideration*; That if the *wages* and *conclusion* of *sin* is *death*, and such an *intolerable death*, as whosoever shall *undergo*, would think it a *Bliss* to be *return'd* into his ancient *nothing*; we should be taught by the *precept*,

* *Psal. 37. 1.* (and not by the *example*) of Holy *David*, * *not to fret our*

our selves because of evil doers, nor to be envious against the workers of iniquity. For the prosperity of fools shall but destroy them, (saith * Solomon,) and the candle of the wicked shall be put out. Prosperity (it seems) is a dangerous weapon, and none but the innocent should dare to use it. Even the Psalmist himself (before he thought upon this) began to || envy the prosperity of wicked men. || Prov. 24. 1, 2, 19. Chap. 1. 32. Chap. 24. 20. || Psal. 73. 3.

'Twas such a stumbling block in his way, that he professeth his feet were almost gone, and that his steps had well-nigh slipt. When he saw that the ungodly did prosper in the land, & came in no troubles or misfortunes like other men, whilst he himself, (good man!) was daily plagu'd, and chastened every morning, he was tempted to believe, that he had cleansed his heart in vain, and in vain had washed his hands in innocence. Until at last he went into the Sanctuary of God, and there he understood the end of these men. Indeed the sanctuary of God is able to furnish us with answers to all our difficulties and doubts. Whilst we are envying the ways of such as are prosperously miserable, we are taught (in Gods Sanctuary) to compassionate their end. We are there well inform'd, that it is no such preferment as some account it, to be set by God Almighty in * slippery places, and to be cast down thence into Destruction. The only critical day, wherein to judge who is the happiest, or the unhappiest man, is (as Solon said to Cræsus) the last day of his life. And the reason why Tellus was thought much happier than the King of Samos, was, because he made a better end. We may argue with upright Job, that if men will obey, and serve God, they shall [in likelihood] spend their days in prosperity, Job 36. 11. But not on the contrary, if they spend their days in prosperity they have obeyed and served God. The Prophet * Malachi concluded, that it was * 18. compare Deut. 32. 35. || Mal. 3. 14, 17.

verse 2, 5, 12.

14.

13.

17.

* Wisd. 4. 20.
 &c. 5. 8.

Chap. 5. 1. 2.

Verse 3. 4. 5.
 6. 7. &c.

Hab. 1. 12, 13.

no vain thing to serve the Lord, but that there was profit in keeping his ordinance, and in walking mournfully before him, because of that Day when God would make up his jewels. A prosperous sinner (on the contrary) hath no profit of his pride, nor good in his riches, because when he shall cast up the accounts of his sins, he shall come with fear, and his wickedness shall convince him to his face. Then shall the righteous man stand with great boldness before such as have afflicted him; which when they see, they shall be troubled with terrible fear, and be amazed at the strangeness of his salvation, so far beyond All that They expected. Then repenting and groaning for anguish of spirit, they shall say within themselves, this is he, whom we had sometimes in derision, and a proverb of reproach, we fools accounted his life madness, & his end to be without honour; we wearied our selves in the way of wickedness & destruction; but how is he numbr'd among the children of God? and his lot is among the Saints? this is the lively prosopopœia which is us'd by the Author of the book of Wisdom; and may be of good use to such as are grieved and vexed at the prosperity of the wicked, who ought to consider with themselves, that God permits the very Devil to sport himself (like a Leviathan) in this valley of Tears. The Kingdom of Satan (in this world) is permitted to flourish more, than is the very Kingdom and Church of Christ. And it is not any wonder, if the children of Satan (like Satan himself) are not tormented before their time; but (in the phrase of S. Jude,) are reserved unto judgment. Thus the good Prophet Habakkuk resolv'd his Quare, why God suffers the wicked to devour the man that is more righteous than he? O Lord (saith he) thou hast ordained them for judgment, thou hast establish'd them for correction. The Prophet Jeremy complain'd (for a little while) wherefore doth

doth the way of the wicked * prosper? wherefore are they * Job. 12. 1, 3.
happy that deal very treacherously? But he satisfied his
Quare with the consideration of their End, Pull them
out like sheep for the slaughter; and prepare them for the
Day of slaughter. Let us therefore rather pity, than re-
pine at any man, for having the hard lot of Dives,
which is to receive his || good things here. For besides || Luke 16. 25.
the misery of sin it self, and the unhappiness to be * filled || Prov. 1. 32.
with his Devices, the endleß end of all is Death. All his
life is but a breathing-while betwixt the Womb and the
Grave; and the Grave (which is much worse,) is but
an Antichamber to Hell. And,

sect. 23. This may easily suggest unto us a sixth con- 6.
sideration; that if the end of sin is such a Phoberon, as
that a man would not suffer one hour of those torments,
to purchase an eternity of sinful pleasures; we should
stand so much in fear of That, as to stand in fear of no-
thing else. We should * not fear them that can destroy the * Matt. 10. 28
body only for fear of him that can cast both body and soul
into Hell. For They can threaten no more to us, than
|| Nature it self doth threaten them. Perhaps much less, || Σὸ αὐτῶν
for one fit of the stone is much more painful, than to || καὶ θανάτου,
die (with S. Stephen) by being ston'd. And therefore || οὐ φέβει.
'twas well said of || Socrates. that Anytus and Melitus || Ἄνιτος ὁ
could kill but they could not hurt him. The good Empe- || Μελίτις
rour Mauritius was so exceedingly afraid of an immor- || ἀποκτείναντες μὴ
tal death for neglecting to redeem some Christian cap- || δυνάμεται,
tives, that he sent letter Pate ts to all his Clergy, to || βλάπτειν μὴ.
intercede with God Almighty in his behalf, and to beg || Epiß. Enchir.
the favour of some affliction that so his pardon might || c. 66. Et Ar-
be attested. And when he was afterwards depos'd, yea || rian. l. 1. c. 29.
succeeded to by one of his basest subj. &c; and saw his || οὐ δυνάμεται.
five pretty children cruelly butcher'd before his face, he

R

was

* εὐλαβήσας
 Δέσποτα, δι-
 αμαρτία ὡς
 δὲ μᾶλλον καί
 μὴ ἐν τῷ μέλ-
 λοντι αἰῶνι,
 Cedrens in vi-
 ti Mar. pag.
 330, 331.
 || 1 Cor. 11. 32.

* Idem. p. 334.

|| Mar. 9. 49.

* ἀλιζέσαι est
 consumi. hinc
 tria vestimen-
 ta Jer. 38. 11.
 dicantur ἀλι-
 θέντα aut ἀλι-
 ωθέντα ad ver-
 bum ex He-
 braeo.

was strangely transported into this bravery of *Expressi-*
on, * [Δίκαιος εἰ Κύριε, καὶ δίκαιαι αἱ κρίσεις σου,] *Righte-*
ous art thou O Lord! and just are thy judgments. Thus
 (according to his prayers, and the intercession of his
 clergy,) he was || *judg'd and chasten'd in the world that*
he might not be condemned with the world. And when a
Monk took upon him to expostulate with the *Almighty*,
 why in the room of so good an *Emperour* as *Mauritius*,
 so wicked a man as *Phocas* should be suffer'd to reign
 over the *Christians*, he received this answer by a voice
 out of the clouds, [* χέρον ἐχ' εὖρον πρὸς τὴν κακίαν
 τῶν κατοικούντων ἐν τῇ πόλει,] *I could not find a man more*
wicked to punish the wickedness of the men that live in
Constantinople. To the worst kind of people, there was
 none (it seems) so *suitable*, as the worst kind of *Prince*.
 Nor could any thing be *fitter* for the very best *Prince*,
 than from the *Cross* of his *Saviour* to take his rise into a
Kingdom. The case and prayer of *Mauritius* puts me in
 mind of a *Text* in *Scripture*, which as it is famous for its
difficulty, so, being explain'd, is very *useful* in the *Ap-*
plication. || *Every one shall be salted with fire, and every*
sacrifice shall be salted with salt. That is to say, every one
 of those men, who do not *mortifie* their *fleshly members*,
 (of whom it is spoken in the verses going before) who
 do not cut off a foot, or pull out an eye, by self-denial,
 and mortification, he shall be salted, that is * *consum'd*
 (for so it signifies, both in the *Septuagint*, and *Hebrew*,
Jer. 38. 11.) and that with *fire*, that is, in *Hell*. For
 our *Saviour* doth compare such as are reprobated to *Hol-*
ocausts, in a two fold respect. First, as the *Holocausts* un-
 der the law were to be burnt in that fire which was never
 to be extinct, but (by the law) to be kept alive; so
 our *Saviour* had said (in the verse immediately going
 before) that whosoever doth not pluck out an offending
 eye,

CAP. III. in its Conclusion.

III

eye, shall be cast into the fire that is not quenched. Secondly, as the *Holocauſts* were burnt to God intirely, (without any the least reserve for the use of man,) for the declaring of his right to all the creatures; so the *Reprobates* burning in Hell do serve for no greater use, than to exercise & satisfy the vindictive Justice of God Almighty. And hence it is, that the destruction of the wicked is call'd a * sacrifice, in several passages of Scripture. Whereas the children of God, whose self-denials and mortifications do (as 'twere) eat out the rottenness of vile affections, (as salt is wont to || eat out the rottenness of flesh,) are compar'd in Scripture to a living sacrifice, a sacrifice holy, acceptable to God. For as salt is most apt to preserve flesh from putrefaction, so mortification is as apt to preserve the spirit from corruption; from corruption to * incorruption, that is to say, to immortality. So that the sense of the words doth seem to be the same with what went before, (viz.) That the whole man must be redeemed (if need require) with the loss of a member. It is not only convenient, but || profitable for us, that one or two of our members perish to preserve our whole body from being cast into Hell; That's the thing to be escaped by any means; how difficult, how painful, how chargeable soever, it should be easie, cheap and pleasant too, when 'tis in order to such an end: * skin for skin, yea, || all that a man hath will he give for his life; and should he not give his life too, to rescue his soul from a most wretched, unto a blessed immortality? since every man living hath a putrid part in him, which must be consumed, and eaten out, some way or other, by salt in this world, or by fire in the next; by being judged with the righteous, or condemned with the Reprobates; by tribulations, mortifications, and contritions here, or by weeping, gnashing of teeth, and fire unquenchable hereafter;

* Isa. 34. 6.
Jer. 12. 3 Eze.
21. 9, 10.
Dan. 7. 11.
|| Sal exedre
soler putredinem
Grot. in Mar.
9. 49. animi
salutarem se-
quitur apud ap-
ost. Rom. 2. 7.
Rom. 12. 1.
* 1 Cor. 15. 42.

|| Matt. 5. 29,
30.

|| Joh 2. 40

it concerns us to *reason* within our selves in *this manner*. If we are *lovers* of the *world*, and the *world* of us, if we have *lived all our days*, in *ease*, and *plenty*, in *health*, and *honour*; if our *putrid affections*, our *sensualities* and *delights*, have not been *eaten out* with *salt*; if we have born no part of the *Cross* of *Christ*, nor *drank* at all of the *Cup* of *trembling*; it is either because we have not *sin'd*, (which is *impossible*,) or because we are in *danger* to be wholly *given up* to our *vile affections*. For the words of the *Apostle* (as well as those of our

* Heb. 12. 7, 8.

Saviour) are *Universal*, * *There is no son, whom the father chasteneth not*. And *whosoever is without chastisement*, is but a *bastard*, and not a *son*. From whence it follows, that if we are not now *judged and chastened of the Lord*, (whilst we are in *this world*,) we shall certainly (*hereafter*) be || *condemned with the world*. Every man, as a *living sacrifice*, shall be *salted with salt*; or, if he is not, then as an *Holocanst*, he shall be *salted with fire*. And therefore we that are not *salted*, must needs be *burnt*. If we have not the *mark* of *sons*, then surely we must needs have the *brand* of *bastards*. And if this is the *case*, then blessed be that *band*, which shall *preserve* us in *Brine*, that it may not *consume* us in *Fire* of *Brimstone*. Blessed be those *stripes*, which are meant to *drive* us out of *Perdition*.

|| 1 Cor. 11. 32.

7.

Señ. 24. Last of all let us *consider*, that since, as *sinners*, we have *imbark't* our selves in such a *dangerous Adventure*; since the *Sea* in which we *ride* is first an *Ægean*, and then an * *Axine*; full of *rocks* whilst we are *sailing*, and *inhospitality* when we are *landed*; and

Vide Strab.
lib. 7.

* *Dictus ab Antiquis Axenus*

ille fuit. Ovid de Ponto. propter immanitatem eorum qui ejus litora incolebant, hospites immolabant, & carnibus manducatis, ex Calvis pocula conficiebant.

since

since there is not any *Harbour* which we can possibly put in at, but either *Repentance*, or *Death*; we should * die ^{* 1 Cor. 15. 31.} daily, whilst we are here, that so hereafter we may not die eternally. And since 'tis the *most* that we can say in our *Advocacy* for *sin*, (which yet is commonly so much as to prevail against us,) that the *pleasure* of *sin* is present, whereas its *wages* is at a *Distance*, wrapt up in *future*, and so imperceptible to men of *meer sense*, who are not so much affected with things *invisible* and *future*, as with the *sweet* or *bitter* things which they taste at present; it will be to us of some advantage, to make it present to our *Thoughts*. Therefore let's fancy to our selves, that the *year* of * *recompence* is at hand; that * Hof. 9. 7. God is now stretching upon us all, the || line of confusion, and the *stones* of *Emptiness*. Let us suppose, and imagine, (at least as strongly as we can,) that the *Sun* is growing * black as a sackcloth of hair, and the *Moon* as * Apoc. 6. 12, Blood; that the *Stars* of *Heaven* are falling down upon 13. 14. the *Earth*; that the *Heavens* are shrinking up like a scroll of *Parchment*, and every *Mountain* and *Island* removing out of their places; that the *Arch-Angel* is now sounding his last * *Trumpet* in our *Ears*, and alarming * 1 Cor. 15. 52. our souls to the general Muster of the Lord of Hosts; (where the || accuser of the Brethren puts in a Rowl of || Rev. 12. 10. misdemeanors, so much larger, and longer, than that in * *Zachary*;) let us examine our *Hearts* and *Souls*, how (in such a case as this) we should be probably affected; * Zach. 5. 2. whether with transports of joy, that the time is now come wherein all sorrow shall be banisht from our *Hearts*, and wherein all * *Tears* shall be wip'd away from our * Rev. 7. 17. *Eyes*; or else with screeches and cryings out to the || *Rock*; || Rev. 6. 16. and *Mountains*; with most importunate intreaties, that they will be but so kind as to fall upon us, and hide us from the face of him that sitteth upon the *Throne*, and from.

from the wrath of the Lamb; (who, as at present he is our Saviour, so he will one day be our Judge too.) If we find our selves affected neither after the *first* manner, nor after the *second*, but *hovering* as it were (like a doubtful needle betwixt two loadstones) in a trembling *Quandary*;

* 1 Pet. 1. 17. O how urgent a necessity doth lie upon us, to *pass the time of our sojourning here in fear*? And to desire of God Almighty, that he will teach us by a miracle, (as he did good || Hezekiah, and as he did the wicked Ninevites,) how to *number our days*; that he will certify us how **long*, (or rather how *little*) *we have to live*. O

* Psal. 90. 12.

|| Phil. 2. 12.

* Job 14. 14.

|| 2 Pet. 1. 10.

* *Pœne prius magnitudinem imaginare, ut de remedii adeptione non dubites.* Tertul. de Pœnit. c. 12.

how *nearly* doth it concern us to *work out our salvation*, (as with *faith*, and *hope*, so) with *fear*, and *trembling*? to be *continually prepar'd* for the *days of Recompence*? & *all the days and hours of our appointed time*, to be *solicitously* **waiting till our change cometh*? O let us *earnestly* endeavour by a *well-grounded Faith*, and by the *sincerity* of *obedience*, (*whilst it is call'd to day*), to make our *calling and election* || *sure*. And since it is likely enough that *many* had hardly ever gone to *Heaven*, if they had not *believed* there is a *Hell*; let even that **servile unworthy fear* have this *good influence* upon us, even *cooperate* with *Gods grace*, to *drive us on* into a *filial* one. Let us not for shame be like those *children*, who (in *tract of time*) come to *play* with those *Buggs*, which at *first* did *fright* them. Let not the *commonness* of our *belief* that there is a *Hell*, be any *lessening* of the *horror* with which we ought to *look upon it*. Let not *Immortal Death* (like a meer common *scarcrow*) become too *familiar* by being *convers't with*. But let the *Remembrance* of what I now *s'y*, [our own *mortality*, our *Saviours Death*, the *joys of Heaven*, and the *torments of Hell*,] be as a *fourfold* ** Cord*, to *pull us mightily* to our *Duties*. That whilst the *second* doth *draw*, the *first* may *drive*, and whilst the

* Eccl. 4. 12.

CAP. III. *in its Conclusion.*

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the fourth doth allure, the third may fright us into obedience.

SECT. 25. I will now put an end to this last part of my Readers Trouble, as S. Peter hath done to his second Epistle, (if not upon the same) on the like occasion. * Since * 2 Pet. 3. 10, the Day of the Lord will come as a Thief in the night, in which the Heavens shall pass away with a great Noise, and the elements shall melt with fervent heat, what manner of persons ought we to be in all holy conversation, and godliness? Looking for, and hastening unto the coming of God? Wherefore seeing we look for such things as these, let us be diligent, that we may be found of him in Peace, without spot, and blameless. And because we know these things before-hand, how the long-suffering of our Lord is salvation, [and how that the way to that salvation is our long-suffering for the Lord.] let us beware, lest being led away with the error of the wicked, we fall from our own steadfastness. But let us grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory for ever and ever.

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1787

Journal of the Commissioners

of the Land Office

for the year 1787

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THE INTRODUCTION TO THE SECOND PART.

Sect. I. **A**fter all the *Discouragements* which have been hitherto represented, and which are given to *sinners* by *sin* it self; it falls out very unhappily, that the *greatest of sinners* are the *least discouraged* from *sinning*. And they are *therefore* not *discouraged*, because they *flatter* themselves that they are never *awhit concern'd*. And they are *therefore* not *concern'd*, because they think their *own failings* are good, and *harmless*; or so far good, as to be *harmless*. For as the *Persian Judges* once * *flatter'd* their *Incestuous King*, that though their *Law* against *Incest* was not *dispensable* by their *Religion*, there was yet *another Law*, by which the *Kings of Persia* might do what they *pleas'd*; so a sort of *self-flatterers* even in *Christendom* it self, though they acknowledge it a *sin* to transgress *any* of Gods *precepts*, do yet make *bold* with the transgression of them *all*, and that without the least *regret* or

* φαίμεν, νόμον ἡδὲ νόμον ἐξ-
δεδίχαμεν δε-
καλῶν ἀδελ-
φῶν σωζομένων
ἀδελφῶν. ἄλ-
λον μὲντοι
ἡξερηκίνας
νόμον, τὸ κα-
σιλῶντι
Περσῶν ἐξ-
ἴσαι ποίησιν
τὰ αὐτὸν βέλυν-
ται. Herodot.
in Thaliā. c. 31.

The Introduction.

* Εὐδ' αὖτις
σχεῦθ' ἐκλο-
γῆς. Epiph. l.
1. Har. Tom.
2. pag. 89.

|| Gro. in An-
nos. ad Jer. 23.
18.

* Omnis Isra-
lita partem ha-
bit futuri seculi.
apud Groz. in
Luc. 3. 8.

scruple, because they look upon themselves as pre-
cious vessels of Election, (like the * shee-tempter in
Epiphanius,) on whom their sins cannot take any
faster hold, than water doth upon a garment well
steeped in Oyl; the least sigh, (they are confident)
is very sufficient to blow it off. Be they never so
much defiled, a fit of weeping (they doubt not)
will make them clean. And however obnoxious
they may be to the guilt of sin, their comfort
is, they are secured from the Danger. Whereas
the men whom they are pleas'd to call vessels of
Dishonour or Reprobation, are intangled (they say)
with sin, as Birds with Lime-Twigs; all their in-
deavours of getting out, do but ingage them the
faster in. It was the bloody conjecture of the
hard-hearted Jews, that || no man living uncircum-
cised, (however piously addicted, and morally good,)
could be admitted by God Almighty to life eternal.
But for themselves they had a comfortable * Tal-
mudical Proverb, that every Israelite hath a share of
bliss, which cannot chuse but fall to him under
the notion of an Israelite. They took themselves
to be free of the New Jerusalem, Citizens of Hea-
ven by the very privilege of their Birth. And let
their failings be what they would, it was suffici-
ent for Them that they had Abraham to their Fa-
ther. Die they must in this world, because they
were men; but die they could not in the next, be-
cause they were the house of Israel. Sect.

The Introduction.

Sect. 2. Now the chiefest ground of these errors (as well in many under the Gospel, as in most under the Law,) doth seem to me to be plainly this: That men abhorring a necessity of Universal Reformation, strict obedience to precepts, and Perseverance unto the end, do love to look upon all their Actions, as well as on their End, not as their Choice, but as their Destiny; and would have their End to be determin'd without respect unto the means. That they themselves are Gods Favourites, they very easily conclude from their Confidence that they are so. For to * believe, without doubting, is the one great Requisite to their salvation. So the security of their state is nothing else but their Faith, the Nature of which Faith is nothing else but Security. Be their sins never so || Mountainous, yet as much of this Faith as a grain of mustard seed (they think) is able to remove them. I say, the principal ground of all this mischief, seems to me to be the doctrine of irrelative decrees, applyed to a miserable, or to a joyful immortality. It cannot be pressed and inculcated either too much, or too often, upon the people, (what God hath revealed in his word) That he is a * respecter, not of Persons, but of * Works. That Eternal || Destruction is a Guest, which though always unwelcome, yet never comes uninvited. The first cause of it is sin, which was

* Pecca fortiter, & crede fortius. Βλέπω πρὸς τὴν δόξαν διδόναι Γνωστικῶν, ad quos Plotinus Enn. 2. l. 9.

|| Matt. 17. 20.

* Rom. 2. 11.
 14.
 1 Cor. 11. 15.
 Rev. 18. 20. &
 20. 12. Jer. 17.
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 || Hof. 13. 6,
 7, 8, 9.

The Introduction.

not any part of Gods Creation. We do not find it among the *works* of his ἐξήμαρτον, set down, or comprised in the first Chapter of Genesis. * He indeed made the *Heaven*, and the *Earth*; but it was to that end that they might have their *Being*. The generations of the *World* were very healthful, and there was no poison of destruction in them, nor the *Kingdom* of Death upon the *Earth*. God created *Angels* and men, *Angels* and men created sin, and Sin (we may say) created *Hell*, by being the cause for which God made it. All the good that comes from us we owe intirely to || Gods free Grace, without whose manurement and cultivation, we should bring forth just nothing, but *Weeds*, and *Brambles*. All our *Evil* (on the contrary) doth intirely spring up from the *Iniquity* of our *Wills*. It is by God's sole husbandry that we yield any *Corn*; but our *Cockle*, and our *Tares*, are our too voluntary production. That *de facto* it is so, I have elsewhere shew'd (in not many words) but that 'tis madness it should be so, and that it should be so too in Gods peculiar and chosen People, is the greatest part of my *Design* to make apparent to them that read me. And to demand in the Name of God, as God himself heretofore by the mouth of his holy Prophet,

* Wisd. 1. 14.
&c.

|| Τῆς παρὰ τοῦ
θεοῦ ἐπιουσίας
χρηζομένων πρὸς
ἀποφυγὴν
μὲν τῶν κα-
κῶν, ἀνάλυ-
σιν τε τῶν ἀ-
γαθῶν. Hie-
ro. in 28. ἐσ'.
p. 271, 272.

* Ezek. 18. 31.

* Why will ye die O House of Israel?

Sect.

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SECT. 3. Before I point out the *branches* which grow from this *Text*, I must first shew the *Root* from whence the *Text* it self doth grow. And that I find is set down at the *second verse* of this *Chapter*. *The Fathers have eaten sour Grapes, and* Verse 2.
the childrens teeth are set on edge. By which was given to be understood, (as may appear by the parallel place, *Jer. 31. 30.*) that punishment, without guilt, was a thing *hereditary*. And that the children, however innocent, were to smart for the Sin of their guilty parents. Upon occasion of which irrational, unworthy Proverb, which the house of Israel had taken up, (in their hearts be-like, as well as in their mouths,) God vouchsafed, by the mouth of his Prophet Ezekiel, to make his own Apology to an injurious people. And at once to inform the ignorant, to disabuse the seduced, and to confute the most malicious, (if any such there were,) he spent no less than a whole Chapter, in a just vindication of his own ways, and in a compassionate reproof of theirs. And having shew'd them very plainly in the former part of that Chapter, that their sins and his Judgments were both derived, not from the absolute necessity of his Decree, but from the sullen perverseness of their wills, he then bespoke them in a stile, at once sweetned with tenderness, and also sharpened with Indignation,

Why

The Introduction.

Why will ye die O house of Israel ?

Se^ct. 4. Which words in general, make up a merciful expostulation of God Almighty, with an obliged, and beloved, but wilful Israel ; And compared with the Context, as well as considered in the letter, break themselves without violence into these four Particulars.

1. First, the fearful destructiveness of continuance in sin ; and that to all persons, of whatsoever Quality, or Extent. Not only to such, as are Aliens to the Covenant, but even to the Lot of Gods own inheritance. And of them, not to a few only, but to whole Churches ; even to Israel, and the House of Israel.

2. Secondly, here is the Fountain, or head-spring, from whence this sin, and this destruction, do both originally stream ; to wit, not God's will, but ours. 'Tis not a peremptory decree, but a most tender expostulation. Not, ye shall die, but, why will ye ?

3. Thirdly, we have here the strange unreasonableness of this will, in its sturdy resolutions of courting death. God puts his people to their trial, and if he cannot affright them with their danger, he would convince them of their madness. Since 'tis resolv'd they will perish, he desires to know why : *Quare moriemini ?* why will ye die ?

Fourthly,

The Introduction.

Fourthly, Here is the *double passion*, or *Emotion*, (with *fear* and *reverence* be it spoken, for we must needs speak *imperfectly*, when we speak of him who is *perfection*,) which this *double madness* of the *will* doth seem to produce in God Almighty. The one of *pity*, [*O house of Israel !*] the other of *Indignation*, [*why will ye die ?*] for as the *danger* of our choice does grieve God, so the *irrationalities* of it does, (as it were) vex him. As our *rashness* causeth his *pity*, so does our *stupidness* his *Indignation*. And his *double resentment* that we will die, shew's his *vehement desire* that we will not. As appears most plainly by the words that are us'd both *before*, and *after*.

These *four Particulars* shall give both *matter* and *method* to the *following part* of my *design*.

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Of the *Destructiveness* of Sin to Gods
own People, the House of Israel.

Self. 1. **U**Pon an * ancient Tradition amongst the * Grot. in
Jews, concerning those *two Angels, Michael*, and *Gabriel*, that the *first* is a *Minister of Gods*
Justice, and the * *second* of his *Mercy*; it hath pleas'd || Dan. 9. 24.
the *Fancies* of the *Rabbins*, that the Angel *Gabriel* || Luke 1. 19. 28.
should fly with *two wings*, and *Michael* only with * Jud. 9.
one. Thereby intimating unto us, that God is *swift*
in shewing *kindness*, but *slow* to *wrath*. And agreeable
to this difference 'twixt those *two attributes*, they have
christned the *two Angels* with *two* as *different Names*.
For *Michael* they call *Fire*, and *Gabriel* *Water*; repre-
senting a *Boanerges* by the *severest* of the *Elements*, and
an *Evangelist* by the *supplest*. But then it ought to be
consider'd, that as *Fire* well us'd serves to *refresh*, as
well as *burn*; and that *water* on the contrary may as
well *drown*, as *bathe* us; so Gods *Justice* unprovokt
serves to *reward* and *cherish* us, whilst his *mercy* too
much abus'd may as well *terrifie* and *consume* us. For
as *Philosophers* say of the *Motus Projectorum*, that the
more *slowly* *heavy bodies* do *ascend*, by so much more
swiftly they *tumble down*; so the *unwilling* God is to
lift up his hand, by so much more *heavily* he lets it *fall*.
Or as when with the *right hand* we *draw a string* from
the *left*, by how much the farther we *stretch* it, it leaps
T back

back the more forcibly; or as the farther back we draw the Arrow, by so much the forwarder that Arrow flies; so the precedent long-sufferings of God Almighty, do but exasperate his Indignation. And from hence (I conceive) it comes to pass, that though continuance in sin is destructive even to all, 'tis so to Those more especially whom God hath chosen for his people. For his anger being heightened after the measure of their ingratitude, he rather burns up the fat vine, which brings forth wild fruit, than the lean briar, which brings forth none. Thus in the fifth chapter of Esay, where the house of Israel is called Gods * Vineyard and the men of Judah his pleasant plant. he first upbraids them with what he had done, before he tells them what they should suffer. As 'twere on purpose to let them know, that his Justice was not so terrible, as his Injur'd Love. And although their Oppression had cryed for vengeance, 'twas their Ingratitude that brought it down. That Assyria should be unrighteous, and that Egypt should be Idolatrous, is not a thing so irrational, nor by consequence so strange. But that the * faithful city should become an Harlot, that silver should wax dross, and that murderers should lodge in the place of righteousness; (that || Aboliah the elder sister should be more corrupt in her doings than her younger sister Abolab, that is to say, that Jerusalem should be more wicked than Samaria,) that Israel should not know, and that my People should not consider, * Hear O Heavens! and give ear O earth! God, no doubt, will be severe, as well to Egypt and Assyria, those rods of his anger, as to Israel and Judah, those special objects of his Love. But with a difference of Punishment, as there hath been of obligation. For || not to know God's will, is not so bad as to despise it. And so saith * Clemens Romanus, that by how much the greater our knowledge is,

* Isa. 5. 4. 7.

* Isa. 1. 21, 22.

|| Ezech. 23.

2, 4, 11.

* Isa. 1. 2, 3.

|| Minoris civi-
minis reatus est
legem nescire,
quam spernere.
Salvia. de Pro-
vid. l. 2.

* ὅσω πλείον
κατηξιώ-
μεθα ὑπὸς
αὐτοῦ, τοσούτω
μᾶλλον ὀνο-
μιμασθαι
δυνάμεθα. Clem.
Rom. in Epist.
ad Cor. p. 54.

is,

is, by so much the more are we obnoxious to greater danger. As a man of *Gilead* is the more *inexcusable*, if his wounds are not cured for want of * *Balsam*, or of *Chirurgions*, whilst *Gilead* doth eminently abound in both; so withal is one of *Israel*, if his sins are not reformed, by such abundance of *Prophets*, and so much *Preaching*. God would not that his *Judgments* should light so heavily, upon the poor and foolish, who || knew || Jer. 5. 4. 5. not his ways, (saith the Prophet *Jeremy*), as upon the great and wise, who (notwithstanding their knowledge) did break the yoke and the bonds, that is, the precepts of their God. * How shall I pardon thee for this? (saith God to *Israel*) thy children have forsaken me, and sworn by them that are no Gods; when I had fed them to the full, they then committed *Adultery*; an unfaithful friend is far worse, than an open enemy; and a treacherous wife, than a common Harlot. They were more to be blam'd who swore || falsely by their true God, than those well || Verse 2. meaning fools who swore truly by their false ones. Our blessed Saviour hath determin'd (concerning those that were children, and those that were strangers to the Covenant,) that of any two * servants who do not do their Master's will, the wilful shall be beaten with many stripes, and the ignorant but with a few. This is exemplified by our Saviour in more particulars than one, that men may remember it the better, and consider of it the more. It shall be worse for *Corazin* and *Bethsaida* in the day of judgment, than for *Tyre* and *Sidon*, not so much because they sinned more, (their sins considered in themselves) but because they had || means of sinning less For these latter were preach't to by *Ezekiel* only, but the former by *Christ* himself. It shall be worse for *Capernaum* in that day, than for filthy *Sodom*; and that because These had *Lot* only to reform them, but those other had *Christ* himself.

back the more forcibly; or as the farther back we draw the Arrow, by so much the forwarder that Arrow flies; so the precedent long-sufferings of God Almighty, do but exasperate his Indignation. And from hence (I conceive) it comes to pass, that though continuance in sin is destructive even to all, 'tis so to Those more especially whom God hath chosen for his people. For his anger being heightened after the measure of their ingratitude, he rather burns up the fat vine, which brings forth wild fruit, than the lean briar, which brings forth none. Thus in the fifth chapter of Esay, where the house of Israel is called Gods * Vineyard and the men of Judah his pleasant plant. he first upbraids them with what he had done, before he tells them what they should suffer. As 'twere on purpose to let them know, that his Justice was not so terrible, as his Injur'd Love. And although their Oppression had cryed for vengeance, 'twas their Ingratitude that brought it down. That Assyria should be unrighteous, and that Egypt should be Idolatrous, is not a thing so irrational, nor by consequence so strange. But that the * faithful city should become an Harlot, that silver should wax dross, and that murderers should lodge in the place of righteousness; (that || Abolihah the elder sister should be more corrupt in her doings than her younger sister Abolah, that is to say, that Jerusalem should be more wicked than Samaria,) that Israel should not know, and that my People should not consider, * Hear O Heavens! and give ear O earth! God, no doubt, will be severe, as well to Egypt and Assyria, those rods of his anger, as to Israel and Judah, those special objects of his Love. But with a difference of Punishment, as there hath been of obligation. For || not to know God's will, is not so bad as to despise it. And so saith * Clemens Romanus, that by how much the greater our knowledge

* Id. 5-4-7.

* Isa. 1.21,22.

|| Ezech. 23.

2, 4, 11.

* Isa. 1. 2, 3.

|| *Minoris cri-
minis reatus est
legem nescire,
quam spernere.*
Salvia. de Pro-
vid. l. 2.

* ὅσα πλη-
ον κατηξιώ-
μεθα γν' ὅς-
ως, τοσέτω
μᾶλλον ὑπο-
κείμεθα κιν-
δύν. Clem.
Rom. in Epist
ad Cor. p. 54.

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himself. It shall be worse for the *Jews*, God's *chosen* people, in the day of Judgment, than for the *Idolatrous* and *Heathen Ninevites*; because *These* had but a *Jonas* to work upon them; whereas the other had *Christ* himself. So in the *tenth* of *S. Matthew*, it shall be better for *Gomorrha* in the day of Judgment, than for *that City of Judea*, (or other *Countrey*) where the *Gospel* hath been, and hath been * *refus'd*. Upon all which it follows, by *undisputable consequence*, that if God's *foreign enemies* (as I may call them) are *whipt* with *Cords*, his *Inbred Rebels* shall be with *Scorpions*.

* Matt. 10. 15.

|| Διαλασσαι
ζημιας αξιοι
εσιν, οτι αντ'
αγαθων και
κακων
Thucyd. l. 1.
p. 57.

Sec^t. 2. A piece of Justice so natural to the very community of men, that 'twill extort a *suffrage* even from Them that are to suffer it. || He in *Thucydides* could say to the *Lacedemonians*, that such as are *fugitives from virtue*, and *side* with *vice*, deserve not a *less*, but a *double punishment*; one for their *choice*, and another for their *defection*. Thus the *Jews* heretofore did so *abominate* the *Samaritans* who were *Apostates* from their *Religion*, more than the *Gentiles* who were but *Aliens*, that against *Those* they exercis'd their *Anathema*, but against *These* only their *Aphorismos*. That is to say, (in plainer terms,) the *one* they banish't from their * *Coasts* only, but the *other* from their *charity*. And it is part of that *Law* which God had given them, that if the son of their mother, yea if the wife of their bosom, yea if their friend that is as their own soul, should *intice* them secretly to the service of || other Gods, they should not conceal him, they should not spare him, yea they should not pity him, they should stone him with stones, that he should surely die And although this last severity was the peculiar of the *Jews*, yet the *Christians* also came very near them in the first; for (even then when they were purest)

* Grot. in An.
ad Luc. 6. 22.

|| Deut. 13. 6,
7, 8, 9.

purest) although they did *preach* for the *salvation* of the *Heathen world*, yet for *Apostates* they would not * *pray*. And how much *Christians* now do *hate* even * 1 John 5. 15. their *Fellow-Christians*, (under the *notion* at least of *Hereticks*,) more than the *common enemies* of *Christendom*, we may conjecture even by this; that the *confining Princes* of *Christendom* have commonly *chosen* in their *particulars* to pay *tribute* to the *Turk*, rather than *joynly* to endeavour his being *Tributary* to *Them*. It hath been frequent for *Christians* to buy peace of the *Mahumetans*, meerly to break it with one another. So that measuring Gods method by our own humane line, we must confess it to be reasonable, that as the corruption of the best men is the worst corruption, so the vengeance of the sweetest mercy abus'd should be also the sharpest vengeance.

Señ. 3. This perhaps may become the more *convincingly* clear, by way of answer to an *objection*, which may be made in the name of the *house of Israel*. What, can *Israel* also die? whom God hath caused to || cleave || Jer. 13. 22. unto him, as the girdle cleaveth to the loyns? that they may be to him for a people, and for a name, and for a praise, and for a glory? had not *Jehovah* made *Jerusalem* his * spouse? and *Israel* || holiness to the Lord? the * Chap. 2. 1. first-fruits of his increase? had not God planted them a || 3. noble vine, wholly a * right seed? was it not enough that * 21. they had *Abraham* to their Father, to make a || faithful || Isa. 1. 21. and beloved City? and can they die whom God had cho & 5. 1. sen for his *Peculiar*? * selected and call'd out from all * Deut. 7. 6, 7. the Nations of the earth, to be a special and holy people? a people to set his love upon?

Señ. 4. Yes sure. The house of *Israel* may die, be- Answered. cause

cause they may be *guilty of sin which is unto death*. Though God had *chosen* them for his people, yet they *rejected* and *forsook* him, and would not *choose* him for their God. They became the most **habitual*, and *incorrigible sinners*. Their sins *cleaved* to them, as *blackness* to an *Æthiop*, and as *spots* to a *Leopard*. Besides that God's *promise* was not *absolute*, but *conditional*.

* Jer. 13. 23.
25.

|| Exod. 19. 5, 6.

* *Conditio non
impleta non ob-
ligat f. l. c. m.*

|| *If ye will obey my voice indeed, and keep my Covenant, then [and no otherwise] ye shall be a peculiar Treasure unto me above all people, a Kingdom of Priests, and an holy Nation.* Now tis an **Axiom* in the *Civil Law*, (and is *consonant* to the *Laws of God and Nature*.) that a *promise* ceaseth to oblige, through *defect* of the *condition* on which 'twas made. And how well the *house of Israel* did perform their *Condition*, we may easily judge by all that follows. For though by *divine designation* they were **holiness* to the Lord, and the *first-fruits* of his *increase*, yet they committed || *two evils*. They *forsook* the *Fountain of living water*, and *hewed* to themselves *their broken Cisterns*. They were more *false* to their *true God*, than the men of *Chittim* and *Kedar* had been to their *false* ones; (*Adonis, Venus, Dufaris* and the like.)

* Jer. 2. 3.

|| Verse 13.

* 10. 11.

|| Jer. 3. 1.
C. 2. 20.

* Jer. 2. 22.

Jer. 3. 3.

The men of **Cyprus* & *Arabia* were more *constant* by far to their *broken Cisterns*, than the men of *Israel* to their *Fountain of living water*. Though God had *chosen* them for his *spouse*, yet they || *played the Harlot* upon every *high Hill*, and under every *green Tree*. They were become so *very filthy*, that neither **Sope* nor *Nitre* could make them *clean*. Nay, so far were they *abandon'd* unto a *reprobate sense*, that they *declar'd* their *sin as Sodom*, and *did not hide it*. They had a *whores forehead*, they *refused* to be *asham'd*, and (which was the *top* of all their *wickedness*) they *pleaded Innocence* (like *Solomon's Whore*, *Prov. 30. 20.*) they *wiped the mouth*, and then

then affirm'd *they were the godly*, They (forsooth!) *had done no evil*. Thus they aggravated their *sins* by chap. 2. 35.
denying that they had *sinned*; and by the *lewdness* of
their *example*, they * taught the *wicked Gentiles* to be * 33.
yet *more wicked*. Though God had *planted them a*
|| *noble vine*, and *wholly a right seed*, yet were they so || Jer. 2. 21.
strangely turned into the degenerate Plant of a strange
Vine, that when he look'd for *grapes*, behold a * *Bramble*, * Isa. 5. 7.
when he call'd for *righteousness*, behold a *Cry*. The *wine*
that came from them, was as the *Poyson of Asps*, and
the *Gall of Dragons*. Though they were really the
posterity of Abraham, Isaac and Jacob, to whom the
promises were made, || yet they are not all *Israel that are* || Rom. 9. 6.
of *Israel*; neither, because they are the *seed of Abraham*, 7. 8.
are they all *Children*. They that are the *Children of the*
Flesh, these are not the *Children of God*. For though
Abraham was *faithful*, and *Isaac* *honest*, yet it seems
their *Posterity* * drew *Iniquity with Cords*, and *sinn'd* * Isaiah 5. 18.
as 'twere with a *Cart-Rope*. They called *good evil*, and
evil good, put *darkness for light*, and *light for darkness*.
|| *Bitter for sweet*, and *sweet for bitter*; (that is) They || 20.
made no *distinction* 'twixt *right and wrong*: they *con-*
founded the ways of God and Belial. And whatsoever
their *talk* and *professions* were, yet in respect of their
Lives, they were the *Sons of the Ammonites*, and not
of *Abraham*. From all which it follows, by very *sound* Ezek. 16. 3.
Logick, that because the *House of Israel* may turn * *A-* * Jer. 5. 7, 23.
postates, Rebels, and Revolvers, and have their *houses as* 27.
full of deceit, as a *Cage is full of Birds*, and even || *over-* || 28.
pass the deeds of the wicked, (that is to say, of the
Gentiles who know not God.) because the *silver may turn*
* *droß*, and the *faithful City* become an *harlot*; be- * Isaiah 1. 21.
cause they may *for sake the guide of their youth*, make 22.
their *faces harder than a Rock*, || *refuse to return, or to re-* || Jer. 5. 3, 4, 5.
ceive

ceive correction, but break the yoke, and burst the bonds;
 * 1 Thes. 5. 19. *because they may grieve, and * quench, and rebelliously*
 || Heb. 10. 29. *resist, and do || despightfully to the spirit of Grace; therefore*
the very house of Israel may undoubtfully die, with every
whit as much Ease, as the House of Ishmael, or of Edom.

A second Ob-
 jection.

Señ. 5. But the House of Israel may object, *How can we die, in case we have not revolted to other Gods, nor omitted the service of our own? We that hate any molten or graven Image, we who do not lift up the name of our God in vain, and (when need requireth that we swear) do only swear, the Lord liveth, we that work six days and rest from labour upon the seventh, we that have the Sacraments and the law in our Possession, who were circumcised in our childhood, and keep the Passover now we are men, we who have Synagogues in every place, besides a Temple at Jerusalem, we who in our Synagogues observe the Sabbath, and hear the law expounded to us at least once every week, we who go up to the holy City three times a year, to make our Prayer, and Prostrations, and all kinds of Sacrifice, are not we the godly People, elect, and separate from all the world, notwithstanding the many frailties and infirmities of the flesh? for which, by Trespass-offerings, and Sin-offerings, of Bullocks, and of Goats, we have also the privilege to make Atonement? and can we die, whilst we are such, for a little Rebellion against our Moses, and our Aaron? or for shedding a little blood in a fit of anger? or for defiling our Neighbours bed in a fit of Lust? or for depriving him of his goods in a fit of need, or convenience? Can such things as These be any prejudice to the godly? who seek the face of the Lord in all his Ordinances? who do not omit to offer Incense and oblations, upon every new Moon, and solemn Feast?*
 who

who never eat swines flesh, nor touch a Leper? nor fail to wash our selves daily from every tincture of uncleanness? who hate Idolatry from the heart, as well as the men that do commit it, and lay fast hold upon the horns of the Altar? Can such as we die for transgressing the Second Table, who are so strict and punctual in observing the First? So long as we fear and worship God, is it any great matter to hate our Neighbour? or may we not plunder him in love? and persecute his Body to save his Soul? may we not leave the punctilio's of moral honesty, and justice, and upright dealing, (which at best are but the duties of man to man,) to such moral men as Aristides, and Socrates, and such other Gentiles as know not God?

Sec. 6. To this I answer. That all the outside and form of godliness, for which the Israelites perswade themselves they are the better, doth only render them so much the worse. First, because it doth evince, that they are knowingly disobedient; and this again doth conclude them but hypocritically Religious. They are wise (as they * boasted) and the law was with them. The Prophets of Jerusalem were so much the worse because they cherished their vices, in the name (not of Baal, but) of Jehovah. The Prophets of Samaria had only || Folly seen in || Chap. 23. them, because they prophesied in Baal; but an || horrible || 13, 14. thing (that is a sin of deeper die,*) was seen in the these of Jerusalem the Holy City. Whom God detested as Sodom, and hated as Gomorrha; because, by making men trust too much in privileges, (the house of David, and the Temple, the law of Rites, and the Priesthood, their Precedency and Election from among the nations of the earth,) they strengthened the hands of evil doers, and put a Trig in the wheel of their Conversions. The Prophets of Samaria were

Answered.

I.

* Jer. 2. 8.

|| Chap. 23.

13, 14.

* Multo plus habentes malitiae. Grot in loc.

were the *very* fools; but those of *Jerusalem* were worse, and that by being the greater knaves. Their *lying doctrines* were the cause, that **none returned from his wickedness*. By saying *the Temple of the Lord, the Temple of the Lord, the Temple of the Lord* are these, they made *Religion* the *Lacquay* to their vile affections; and led the people to a belief, that they might violate the *second Table*, upon the *merit* of observing the *first*. As *Herod* perhaps committed *Incest* with greater hope of forgiveness, meerly because he heard *John* **gladly*. Or as the *Pharisees* were cruel to their *natural Parents*, upon the strength of their *|| Corban*, or *liberality to God*. Or as those *Jews* were made believe, that to *murder the Apostles*, was to do *God* **service*. A strange mistake, of the greatest vice, for the greatest virtue; yet so it will be, when men are *partial* to the *commandments*, and *factiously* side with the *first table* of the *Decalogue*, in a kind of *opposition* (at least a *prejudice*) to the *second*; crying up *Godliness*, to the very *decrying* of *moral honesty*; and doing that for *interest*, which *|| Moses* did in *pure zeal*, (I mean, the *dashing one Table* against another.) It hath ever been apt to be the fault of *Gods people*, (I mean, of *outward Professors*, upon whom the name of *God* is call'd, and who, at least *from the teeth outwards*, are wont to call upon his Name,) to think their duties to *God* so *meritorious*, as to think their duties towards their *neighbour* altogether *unprofitable*. Their *flesh* imposing upon their *Spirits* that *common fallacy* [*call'd à bene conjunctis ad malè divisa*] whereby they make a *shift* to think, that the *one* can be good, though not in *conjunction* with the *other*. Whereas 'twould be of great moment to the greatest interest of souls, if men would make so much use of their *natural Logick*, as to detect those *fallacies* which are put upon their *Reasons*,
by

* Jer. 23. 14.

|| Isaiah 7. 4, 5.

* Mark 6. 20.

John 16. 2.

|| Marth. 7. 11.

* John 16. 2.

|| Exo. 32. 19.

by their *passionate desires* either of *profit*, or *pleasure*, or *worldly greatnes*. Which make men satisfy themselves, (even before they are aware,) with such *Requisites* in Religion, as are the *cheapest*, and the *easiest*, and of the greatest reputation amongst those persons with whom they live. Which seems to me to be the reason, why the four precepts of the first Table have (as 'twere) carried away the custom from the six precepts of the second. To abstain from swearing, or Sabbath breaking, or from the worshipping of Images, is much more easily accomplished, and much less against the interest of flesh & blood, than to abstain from the exercise either of Avarice, or of Ambition, of Anger, or of Lust. Which makes it so ordinary a thing, for men to be *Working-day-sinners*, and *Sabbath-day-saints*; to be *holy*, rather than *righteous*; and rather *godly*, than *honest* men. Whereas they ought to consider, (and I would to God that we might always so do,) that though *godliness* and *honesty* are most Divine in conjunction, yet, divided from one another, they are *Abominable things*. Or to speak more exactly, they cease to be, by being parted. A *godly* man of *dishonesty* is a contradiction in adjective. There cannot be possibly any such thing in reality of existence. For to be *really godly*, we must be *really honest*. To be *pious*, we must be *just*. To do the duties of the first Table, we must do the duties of the second. To worship God, we must love our Neighbour. 'Tis true, there are that are called *godly*, as there are that are * called *Gods*, * 1 Cor. 8. 5. although the first are but *Idols* of Devotion, as the second *Idols* of Divinity. And to mistake *hypocrisie* for *Godliness*, is as gross a thing in an *Israelite*, as it is for an *Heathen* to mistake an *Idol* for a *God*. A most brutish infirmity, not to be able to distinguish betwixt the word, and the matter, or betwixt Appearances, and

Things. But the house of Israel cannot be ignorant, that the same God who said, *thou shalt not worship a graven Image, thou shalt not take God's Name in vain thou shalt keep holy the Sabbath day*, did also say at the same time, *thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not so much as covet thy neighbours house*. And so far it is from being possible, that the latter Commandments should be broken, by way of reverence to the former, that 'tis more possible (of the two) for an Infidel to be honest who is not godly, than for a believer to be godly who is not honest. Acts of sacrifice are sinful, where they are not attended with works of justice, and mercy too; he that loveth not his brother whom he hath seen, may easily flatter or fawn upon his God whom he hath not seen; but || S. John does assure us, he cannot love him. And we may say of the God of Heaven, (as of the greatest men on earth,) that he hath many flatterers and admirers, but few true friends. All will readily follow him unto Mount Gerizim, or Mount Tabor; but few to Mount Sinai, and fewer yet to Mount Calvary. So that all things urged in the Objection, as so many marks of a religious and pious Israel, are but so many Arguments of their Hypocrisie, whilst they persecute their Neighbours in the fear of God. And that God cannot endure the outward worship of his People, without the inward Integrity; that he forbids some men to do the things which he commanded them, and reckons their very sacrifices in the number of their sins, I think it useful to demonstrate by several Instances out of Scripture. Which, as a farther answer to the objection, will deserve to make another Paragraph.

|| John 4. 20.

Sett. 7. When the House of Israel stood guilty of oppression, and violence, rebellion, and blood-shed, and yet were

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were very much addicted to the * seeking of God, by * prayer, and fasting, and strict observing of his Sabbaths, * Isa. 1. 2. 15. 17. and by loading his Altar with many sacrifices, from whence they concluded they were the godly, notwithstanding their purple and || crimson sins; God thus expostulated with them by his Prophet Isaiah. || To what purpose is the multitude of your sacrifices unto me? I am full of the burnt offerings of Rams. Who hath required this at your hands, to tread my Courts? bring no more vain Oblations. Incense is an abomination unto me. The new Moons, and Sabbaths, I cannot away with; it is Iniquity even the solemn meeting. Your appointed Feasts my soul hateth, they are a trouble unto me, I am weary to bear them. It may seem somewhat strange to one sort of people, that God should command the doing these things, and yet forbid them to be done; that he should chide his people for their obedience, and that to those very ordinances which he had given them; and that he should hate or be weary of those Observances, which though he did not command, because they were good, yet at least they were good because he commanded them. He spake in the phrase of one that hath surfeited with a Meal; bring no more, for I am full. As if it were not lawful for them (in the state of Impenitence that they were in) to do their Duties. Nay, God, having commanded them to come into his Courts, did yet expostulate with them, who hath required it at your hands? of which the reason must needs be this, that what he explicitly had commanded them upon condition of their purity, he also implicitly had forbid them on supposition of their uncleanness. God had commanded them indeed to appear before him, to come into his Courts. & there to lift up pure hands; but he nowhere commanded them to draw near him with their lips, when their hearts were far from him.

Verse 18.

11,

12,

13,

14,

15.

Ver. 11. 13.

him. If he could not *indure*, he could not certainly *command*, that they should come into his presence with *sullied Consciences*, with *Hearts full of Malice*, with *Eyes full of Adultery*, with *the treasures of wickedness in their Hands*, and *the poyson of Asps under their Lips*. They did *what* they were bid, but they did not do it *as* they were bid. God commanded their *qualification for coming*, as well as their *coming* into his presence. And so whilst they obeyed the *letter* of the *Commandment*, they rebelled against the *scope* of it. God abhorred their *sacrifices*, could not away with their *Sabbaths*, and had an *aversion* to their *Prayers*, even because their hands were

* V. 15, 16, 17.

full of * *blood*. So far was their *godliness* (as they thought it) from having a faculty to *cleanse* them, that their *bloody hands* were to be *wash'd* before their *godliness* could be clean. Another *Instance* we have in the

Isaiah 66. 2, 3.

66. Chapter of *Esay*, where God professeth to have regard to the man that *trembleth at his Word*, (that is to say, to him that feareth to break his Law,) which whosoever doth not, does but offend his God with *that sacrifice*, which he intends for *Atonement*. God abominates such worship, as much as *murder*, (and he will

|| EXO. 21. 14.

have a *murderer* to be *snatched from his* || *Altar*.) He that *killeth an Ox*, is as if he *slew a man*. He that *sacrificeth a Lamb*, is as if he *cut off a Dog's neck* (and the price of a * *Dog* must not be brought into the *Temple*.)

* Deut. 23. 18.

|| Deut. 14. 8.

He that *offereth an oblation*, is as if he offered || *Swines Blood*, (a thing which was legally *unclean*.) He that *burneth Incense*, is as if he *blessed an Idol*. Which is as much as to say, That the *doing of those things* which God hath *absolutely commanded*, is no better than the *doing what* he hath *absolutely forbidden*. For God had *commanded* his people *Israel*, to *kill an Ox*, and to *sacrifice a Lamb*, to *offer oblations*, and to *burn Incense*; as
he

he had *strictly* forbid them, to *slay a man*, and to *sacrifice a Dog*, to *offer swines blood*, and to *bless an Idol*. But yet to some sorts of men, who have a *form only* of godliness, but the *substance of Impiety*, or who *intitle God to their wickedness* by putting the *blackest* of their designs upon the *score of Religion*, or who seek to *bribe God* by doing *lesser duties*, to *connive at their omitting the* weightier matters of the Law*, (I say) to *such men as These*, their very *sacrifices* become their *sins*. For *Them to pray* is as bad as *cursing*; for *them to come into the Temple*, is as bad as *dwelling in the Tavern*; for *them to offer Incense to the true God*, is as *filthy* a thing as if they offer'd it to a *false one*. A *third Instance* we have in the *58. Chapter of Esay*, where though the *Children of Israel did seek || God daily*, and *delighted to know his ways*, as a *nation that did righteousness*, though they *forsook not the ordinances of God*, and *did also ask of him the ordinances of Justice*, & *took delight in approaching to him*; yet when they *fasted*, *God would not see*; when they *afflicted their soul*, he *took no knowledge*. The reason was, because they *fasted for strife and debate*, and to *smite with the fist of wickedness*. They thought that *days of fasting and of humiliation* were sufficiently observ'd by *bowing the head like a Bulrush*, and by *spreading sackcloth and ashes under them*, whereas (to fast as they ought, and as God would have had them,) they should have *loosed the Bonds of wickedness*, they should have *undone the heavy Burdens*, & have let the *oppressed go free*. The *fast which God hath chosen*, is to *deal our bread to the hungry*, to *bring the outcast into our Houses*, to *cover the naked*, and *not to hide our selves from our own flesh*. To what purpose is *their Religion*, who *cover God's Altar*, at once with *Hecatombes*, and with **Tears*? with the *Tears and cryings out of such as are* *oppressed*,

Rom. 2. 24.

* Matt 23. 23.

|| Isa. 58. 2.

Verse 3, 4.

5.

6.

7.

* Mal. 2. 13.

* Mal. 1. 8.

|| verse 5, 7.

* Jer. 12. 2.

|| Jer. 7. 4.

verse 5.

Micah 6. 8.

6.

oppressed, and have no Comforter? * if ye offer the blind for sacrifice, is it not evil? if ye offer the lame and sick is it not evil? offer it now unto thy Governour, will he be pleased with thee, or accept thy person, saith the Lord of Hosts? a|| Son honoureth his Father, and a Servant his Master; if then I be a Father, where is mine honour? if I be a Master, where is my fear? ye despise my name, by offering polluted bread upon mine Altar. From hence it evidently appears, that the religious performances of Gods people may amount to no more than an arrant mockery; their very godliness (as they account it) may serve for nothing but to pollute them; they may become the more loathsome by the service and worship of their God; when God is near in their mouth, but far from their * Reins; that is to say, when they talk of his law, but disobey it; or when they outwardly obey the first Table of the Law, but both outwardly and inwardly transgress the second. I will illustrate at once, and conclude this Section, by paraphrasing a passage in the seventh chapter of Jeremy. || Trust ye not in lying words, [of those false Prophets who prefer the shadow before the substance of Religion, and think that so long as they have prayers, and prostrations, and sacrifices in the Temple, it shall go well with them, however wicked they are otherwise,] saying the Temple of the Lord, the Temple of the Lord, [as if the whole duty of man did only consist in outward worship.] But amend your ways, and your doings, by executing judgment betwixt a man and his Neighbour, (that is to say, by doing Justice;) by not oppressing the stranger, the fatherless, and the widow, and by not shedding any innocent blood, (that is to say by loving mercy;) by not walking after other Gods, that is to say, (by walking humbly with thine own;) ye trust to the words of lying Prophets [who flatter with their lips,

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lips, and heal the hurt of the people slightly saying peace, peace, when there is no peace, chap. 6. 14,] will ye steal and murder, and commit Adultery, and swear falsely, and burn Incense unto Baal, and stand before me in this house which is called by my Name, & say we are delivered to do all these Abominations? (or, we are delivered, notwithstanding these Abominations,) is this house become a den of Robbers in your Eyes? [that isto say, shall I suffer my Temple to be an Asylum, a sanctuary and shelter for all your sins, as a den is for Thieves? no, I will not suffer it, saith the Lord.]

8.

9.

10.

11.

*Sect. 8. I suppose by this time, it is sufficiently apparent, that they may perish eternally who are * Gods own people, (in respect of their privileges, and calling, and profession of Religion,) because they may be more sinful than they that are not his people. They may even overpass the deeds of the wicked. And this they may do, notwithstanding all the fine things, which were alledged in the objection, as marks and characters of the godly. It will now be seasonable to descend unto the Application and Uses of what hath hitherto been spoken.*

28.

See Ezek. 16.
47, 48, 51, 52.

*Sect. 9. We of Christendom are the house of Israel; though not after the || flesh, yet according to the spirit, the sons of Abraham, though not the seed; Inheritors of his promises, though not of his blood; Children of * Sarah, which is mount Sion, though not of Hagar, which is mount Sinai; though not by birth, yet by adoption. Though not the natural branches of the good olive Tree, yet wild olive branches || ingrafted into the good olive stock. As the Sacraments rested with Them, so do they now also with Us. As They had the Law, so have We the Gospel. They of the Synagogue were Christians in the shadow, we of the Church are Israelites in the substance. For They had Christ in the Type,*

The Application.

|| Rom. 9. 8.

* Gal. 4. 24, 25
Heb. 12. 22.

|| Rom. 11. 17.

24.

* Uſe 1.

|| verſe 21.

* verſe 22.

|| 23.

* Luke 13. 3.

|| Matt. 3. 9.

* Gal. 4. 30.

|| Acts 22. 28.

as *We* in the *Antitype*. They were Gods *choſen* as the elder brother, & ſo are *we* as the younger. They were the *firſt part* of *Gideons ſleece*, & *we* the *ſecond*. * But let us grow wiſer than *they* were, by the very *example* of their *Folly*. Let us not *preſume*, as *they* did, upon the *priviledge* of our *Election*. For if God ſpared not the *natural* || *branches*, we ought in reaſon to *take heed*, leſt he alſo ſpare not us. S. Paul ſays plainly, that our election is * *conditional*, as well as *Theirs*. The *goodneſs* of God will *continue* to us no longer, than *we* || *continue in his goodneſs*. If we do not *continue*, *we* ſhall alſo be cut off. And *They*, if *they* abide not in *unbelief*, ſhall be grafted in. As God Almighty leſt the *Jews*, and (upon their impenitence) did turn to us *Gentiles*; ſo (upon the ſame ground) he may leave us *Gentiles*, and return to the *Jews*. Does God love *us* more than *Israel*, becauſe he hitherto ſpares *us*? it does not follow. For * *except we repent*, *we* ſhall all *likewiſe periſh*. As *we* were the || *ſtones out of which God raiſed up children unto Abraham*, ſo God is able out of *thoſe ſtones too*, (I mean the ignorant ſalvages, or obdurate *Jews*,) to *raiſe up brethren unto Chriſt*. Then let *us* not ſay *within our ſelves*, (in imitation of the *Jews*,) that we have *Abraham* for our Father, and therefore we are the *faithful*; that *Chriſt* is our *righteouſneſs*, and therefore (live how we will) we are the *juſt*; or that *England* is our *Coun-try*, and therefore we are the *Reformed*. Let us not ſay that we are *deniſons of Heaven* by the very *privilege* of our birth, whiſt the children of *Hagar* muſt be fain to ſerve an hard *Apprentiſhip*, and yet be children of the * *bond-woman* when all is done: (juſt as S. Paul was born || *free of Rome*, whereas the Chief Captain was fain to *buy it with a great ſum of money*.) Tis true, our *Fathers* after the *ſiſh* are wont to *intail* the inheritance upon the *eldeſt*, although the *worſt*. And be the *younger* children never

never so good, they are commonly sent away with a little pittance. But the Father of Heaven is not so partial. He who is not an *Acceptor* of any mans person, but a *Rewarder* of his works, doth bestow his inheritance, not on the *eldest*, but on the *best*. Rather upon *Shem*, than *Ham*, or *Japhet*; upon *Isaac*, rather than *Ishmael*; upon *Jacob*, rather than *Esau*; upon *Judah*, rather than *Reuben*; nor so soon upon *Eliab*, as honest *David*. The *Jews* were God's *first-born*, his *chosen*, his *spouse*, set as a *jewel* upon the *arm* or as a *signet* upon the *heart*; yet for the wickedness of the *Jews* he call'd in the *Gentiles*, not as *positively good*, but as * *less wicked* * Ezek. 5. 7, 8. than the *former*. When || *Ebed-Melech* the *Ethiopian* had || Jer. 38. 7. preserved that *Prophet* the *Jews* oppress'd, for which chap. 39. 17, 18. God rewarded him with the safety of his life, (whilst the *Israelites* perished on every side,) God was pleas'd at that *distance* (as * *Grotius* speaks upon the place) * Jam tum t-
to shew what just cause he had to call the *Gentiles* into menas ostende-
the privilege of the *Jews*. The *Gentiles* believed on him re voluit Deus,
whom the *Jews* crucified. The *Canaanite woman*, and quam iustas
the *Centurion*, were respected by our *Saviour*, not the causas haberet
less, but the more, for being *aliens*. He commended O gentes extrane-
thers, but admired Them; || O woman, great is thy faith. as ad salutem
And I have not found so great faith, no not in *Israel*. Now vocandi. Grot.
if when *Israel* (the elder) had prophaned Gods name, ad Jer. 38. 7.
and polluted his *Altar*, and walk'd unworthy of their || Matt. 15. 28.
great calling, God told them plainly, he had no * plea- * Mal. 1. 10,
sure in them, nor would accept an offering at their hands, 11, 12.
but his name should be great among the *Heathen*; why may not *Israel* (the younger) if they deserve alike, be alike dealt with? if the *Turks* at this day are less wicked than the *Christians*, why may not God depart, from Us, to Them? and send Them into his vineyard, as apt to bring forth better fruits? It was rightly said by S. Hie-

*Non gentes à
Deo eliguntur,
sed hominum
voluntates.*

*Hieron. in Epist.
ad Hedibian.
Quæst. 10.*

*|| Rom. 9. 10.
* versic. 2.*

|| Matt. 7. 21.

** Luke 13. 25.*

*|| Non Latinis,
nec Argivis solis
anima de Cælo
cadit. Deus ubi-
que & bonitas
Dei ubiq; : una
anima, varia
vox : unus spi-
ritus, varius so-
nus. Tertul. de
Testim. anim.
cap. 6.*

rom, that men are not chosen of God Almighty by the privilege of their Country, but by the Rectitude of their wills. For as all were || not Israel, that were of Israel, so all that are Christians, are not of Christ. As They alone were reputed for the children of Abraham, who were so after the spirit, (and the children of the * promise accounted for the seed) so They alone shall be reckon'd the younger brethren of Christ, and coheirs of the promises, (not that || call upon his name, but) that do his will; let the place of their birth, or of their breeding be what it can be. Our blessed Saviour hath said distinctly, * that they shall come from the East, (not only from Rome,) from the West, (not only from Palestine) from the North, (not only from Africa,) from the South, (not only from Europe,) and shall sit down in the Kingdom of God. Notwithstanding the difference both of our languages, complexions, and dispositions, || our souls were all made of the very same spirit, as well as our bodies of the very same dirt. And therefore let us not lean so strongly upon the irrespectiveness of Gods Decree, and so the immutability of our election, and so the necessity of our bliss, as to flatter our selves to Hell, with an impossibility of coming thither.

2.

sect. 10. Nor let us stand too much upon the performance of several duties, which do discriminate us from Jews, as well as Gentiles, nay, from the greater part of our fellow-Christians, both in the Eastern, and Western Church. For the business of our Salvation doth not only consist in the many privileges and duties of being Christen'd when we are Infants, and believing a Creed now we are men, besides our keeping of Sabbaths, our hearing of Sermons, our frequenting of Prayers, our receiving of Sacraments, our reading of Chapters, and the

the like ; we may do all *These*, and yet be *damn'd*. For we may do them in *Hypocrisie* ; and in that case , the very *means of Salvation* may set us *forwards* in our way to *Hell*. Many *others have been*, and we *our selves may be* (possibly) the *worse for Christ*, (as will appear by that which I shall say anon) A man may be *poysoned* with the very *cup of blessing*. To be a *Christian* only in *shew*, (like *Simon Magus*,) ought to be reckoned as a dangerous and a most terrible thing. The very *ordinances of God* in some *cases* are to be more *trembl'd at*, than *spears and halberts*. A man may possibly be *inlightned*, & have *tasted of the Heavenly gifts*, and be *made partaker of the Holy Ghost*, and have *tasted the good word of God*, and the *powers of the world to come*, and yet in case he *fall away*, (which is the *Apostles Supposition*,) he shall gain no more by all this, than a most sad *impossibility to be renewed unto repentance*. Religion & worship are *equivocal words* ; of which there is *one sense only* that is good, but *many ill*. We know that to *pray* is an *act of worship* and *Religion*, but yet the *prayers of the Pharisees* were turned into *sins*, * and so the *prayers of the obstinate* are a *meer abomination*. Again, to *preach*, is a *religious duty* ; yet we know a man that *preacheth* may be a || *cast away* (which if the *Timorous Bruno* had not *believ'd*, he had not given an *occasion* to the famous order of the *Carthusians*.) Again, to *hear Sermons*, is a *duty* ; yet *Herod* was not the *better* , but rather very much the * *worse*, for all the *preaching of John the Baptist*. *Felix* and *Agrippa* were *both the worse*, because they were *not the better* for the *preaching of S. Paul*. And the *stubborn Jews* were much the *worse*, because the more *inexcusable*, for all the *preaching of Christ himself*. There is not any thing in *Scripture* more *clear* than this, that if || *Christ* had not come and *spake* to some men, they had not had *sin*, who

Heb. 6. 4, 5, 6.

* Prov. 28. 9.

Isa. 1. 15.

Mat. 23. 14.

|| Mat. 7. 22, 23.

1 Cor. 6. 27.

Phil. 1. 15, 16,

17.

* Mark 6. 18,

20.

Matth. 14. 9.

Acts 24. 25.

chap. 26. 28.

|| Joh. 22. 27.

who yet, because of his speaking, had no excuse for their sins. That Sodom had a lesser degree of guilt and of Hell, because they were * without Christ; and Capernaum a greater, because they were a portion of God's own people, who had amongst them, not the preaching only, but also the person, and the miracles of Jesus Christ. That Christ becomes to some men (though by accident indeed, and through their faults,) a stone of stumbling, and a Rock of offence, as well for the fall, as for the rising of many in Israel; and therefore 'tis plain, a man may make himself the || worse for Christ, and make no other use of him, than of a thing to be damn'd by so much the deeper. Again, to read the Scriptures, is another duty in Religion; yet many men have wrested them to their destruction; and that not only out of perverseness, (as Helvidius and Julian.) but meerly through * ignorance, or instability. Again, the Sacrament of Baptism is a special privilege and duty too; yet many have been || drowned in the very laver of Regeneration. Lastly, the Sacrament of the Lords Supper is a prime part of God's worship; yet is it possible to || perish by the bread of life, and to drink our misery from the Cup of Salvation. Again, to fast is a part of Gods service; yet how * often hath it been us'd as a meer disguise? Lastly, to go to Church, is a Christian duty; || yet how many have been guilty of going thither? (when only to eat, or to drink, to buy, or to sell, to see, or to be seen, when, whilst their feet do carry their bodies into the Temple, they leave their souls quite behind in the Shop, or Tavern.) From all which it is evident, that those very good things (which I have mention'd) being very ill done, do make but the Carcass of Religion, to which Obedience with Integrity must give the life. It is not sufficient to say * Lord, Lord (that is,) to be Professors of the Christian Religion, to be orthodox in

* Matt. 11. 23.

|| Isa. 8. 14, 15.
 Luke 2. 34.
 Rom. 9. 31.
 Mark 12. 40.
 Luke 12. 47.
 1 Cor. 1. 23, 24.

* 2 Pet. 3. 16.

|| Acts 8. 16, 17,
 18, 19, 20, 21,
 23.
 || 1 Cor. 11.
 27, 29.
 * Matt. 6. 16.
 Jer. 58. 4.

|| Matt. 6. 5.
 Luk. 18. 10, 11.
 1 Cor. 11. 20,
 21, 22.
 Matt. 21. 12.

* Matt. 7. 21.

in judgment, to yield up an *ease* and *cheap assent* to the twelve Articles of the Creed; (as I said before) for the days come (saith the Lord) * *when I will punish all that are circumcised with the uncircumcised; the disobedient believers, with the wicked Infidels.* And the privilege of Baptism shall no more avail a wicked Christian, than Circumcision a wicked Jew. It were too *easy* to be a Saint, if a man might be so (under the Law,) merely by losing a little skin; or if he might be so (under the Gospel,) merely by being wash't in a little water; (as the sanguine Clinicks do love to fancy,) by frequenting Sermons, and other services of the Church; and by presuming upon a Saviour. The House of Israel in || heart were uncircumcis'd, as well as Ammon, and Moab, Egypt, and Edom; (there, there was enough to be cut off, and cast away.) And how many Christians also in heart are unbaptiz'd, even of those, who are outwardly, and in their whole bodies rebaptiz'd? (there is commonly too much to be wash't away.) The way to be Israelites indeed, (and not in word, or profession only,) is to be without Guile, like good * Nathanael; * John 1. 47. to be upright, like || Job, both fearing God, and eschewing evil; || Job 1. 1. Impartial in our obedience, like * Zachary and Elizabeth, walking (not in some, but) in all the commandments, without exception; always reckoning with our selves, that to offend in || one point, is to be guilty || Jam. 2. 10. of all. Which is indeed an other use of what hath hitherto been spoken. For

SECT. II. This doth teach us to distinguish (in our selves, or others) betwixt a sincere, and hypocritical professor. Betwixt a man that is as white as * snow, (as well within, * Psa. 51. 7. as without,) and a man that is white as a || whited Sepulcher (only without, but not within.) It is frequent for chap. 24. Satan

* Jer. 9. 25.
Neque me movebit tantilla pellicula vel re-
tentia, vel re-
jecta. Grot. in
locum.

|| Jer. 9. 25.

* John 1. 47.

|| Job 1. 1.

* Luke 1. 6.

|| Jam. 2. 10.

3.

* Rev. 16. 10.
2 Cor. 11. 14.

|| Matt. 23. 28.

Satan, that *Prince of darkness*, to wear the * *form of an Angel of light*. And as frequent for his *children*, to be || *outwardly righteous*. There were those that were counted and called *Christs* (in the *Apostles own times*,) who yet were nothing but arrant *Antichrists*; and there are those that are called *Christians*, who yet are nothing but *Antichristians*. And therefore we must discern

* οὐ μὴ δέισινται βλάπτες ὡς ὁ χεῖρς ἐδιδάξε, ἡ γὰρ ἐκείνησαν μὴ ὄντες χεῖρσιν, καὶ λίσσονται γὰρ τὰς τὰς χεῖρς διδάγματα. Just. Mart. in Aπολ. 1. 2. 7. πρὸς Ἀντων. p. 50.

who are *Israelites* * *indeed*, and real branches of the *true vine*, not by their *leaves*, and their *blossoms*, but real *fruits*. If they are grafted into *Christ*, and grow up with that *nou-*

rishment they suck from Him, their *obedience* will be *uniform* and *universal*, both to the *precepts* of the *first*, and the *second table*. They will not *swallow down* the *fallacy* of thinking *all things singly good*, which are good in *conjunction*, knowing that *piety and probity, holiness and righteousness, godliness and honesty, obedience to the first table and obedience to the second*, are like *Hippocrates his Twins*, or rather like the *jewels call'd Uniones*, which cannot grow but in *couples*; and (like the *body and soul of man*) cannot be parted from one another, without the *destruction of the whole*. There may be *fractious*, or *reliques*, or rather *Images of Both*; but *Neither* will be in its *Integrity*. For though *any one defect* does serve to make a thing *ill*, || yet there must be a *concurrence of every cause*, to make a thing *inwardly and truly good*. The *two tables* of the *natural*, or *moral law*, are *mutual Touchstones* to one another. We must try by the *first*, whether our *Honesty* is *founded* upon the *fear and love of God*. And we must try by the *second*, whether our *Godliness* is *real*, so as to make us very *fruitful*, in *acts of Justice*, and *works of mercy*; exact, and *punctual*, in every duty towards our *Neighbour*. But the more

Special

|| Bonum ex
causâ integrâ,
malum ex quo-
libet defectu.

Special Touchstone of the *two* (and most commended to us in *Scripture*,) is our *obedience* to the words of the *second Table*. Which I say not, as *preferring* the *second* to the *first*, (though the *Transgression* of the *first* is only a *sin* against *God*, whereas the *breach* of the *second* is a *sin* against *God* and our *Neighbour* too,) but because a *visible obedience* to the *second Table* is a *surer mark* of *sincerity*; whereas a *visible observance* of the *first* is *often* worn as a *Disguise*, either to *cover*, or to *excuse* the *several breaches* of the *second*. And the *reason* of it is *obvious*: it being *cheap*, and *easy*, for *any Hypocrite*, to *acknowledge one God*, to *abstain from Images*, to *speak* without *swearing*, to *cease from labour*, and *go to Church*, *one day in seven*; but not so *easy*, nor so *cheap*, to be *just to all*, and *merciful to the needy*; at once to *pay* what we have *borrow'd*, to make *restitution* to whomsoever we have *wrong'd*, and withal to *give freely* to them that *ask*. Hence the *method* that is us'd by *God Almighty's own Secretaries*, and *Amannenses*, is not to *prove a mans love* unto his *Neighbour*, by the same mans *love to God*, but (on the contrary) his *sincere love to God*, by his *love unto his Neighbour*. We have *pregnant examples* of it in the *Epistles* of *S. John*. *Whosoever doth* 1 John 3. 11. *not righteousness, is not of God, neither he that loveth not his brother*. He that loveth not his brother abideth in *Death*. *Whosoever hath this world's good*, and seeth his brother hath need and shutteth up his bowels of *compassion* from him, how dwelleth the *love of God* in him? If a man say, I love *God*, and hates his brother, he is a *liar*. For he that loveth not his brother whom he hath seen, how *can he love God* whom he hath not seen? (not to multiply *examples* without great need,) it is so absolutely *impossible* for a man to *please God*, or to be *godly* in *God's account*, without *doing to* * *others*, as we would that * *Mathew* 22. 39.

* *Quod tibi
non vis fieri
aitari ne feceris.*

|| Gal. 5. 14.

* Mat. 5. 23, 24.

|| Eil. 1. 13.

others should do to us, (so strictly commanded by our Saviour, as the sum and upshot of the Law and the Prophets, and so much admired by the Emperour * Severus, who commanded it to be carved in all his Plate,) that S. Paul affirm'd to his Galatians, all the law is fulfilled in this one word, || *Thou shalt love thy Neighbour as thy self.* And if the love of our Neighbour is the fulfilling of all the Law, sure the not loving our Neighbour must be the breach of it. In so much that God, in some cases, will have his Creatures to be served before himself. He will have us to be honest and kind to one another, before he will accept of any worship or service, which we can offer unto himself. He will have mercy, so much rather than sacrifice, as that he will have mercy, and not sacrifice, when the one doth clearly stand in competition with the other; although when both may be had, he will have them both. This is the method that is prescribed by our blessed Saviour, that * *if we bring a gift, or oblation, (be it of prayer, or thanksgiving,) before the Altar, and there remember that our brother hath ought against us, (that we have wronged any man whom we have not yet righted,) we must leave our gift, and go our way.* We must first be reconcil'd to our injur'd brother, and then (but not till then) we may offer our gift. If there is violence in our hands, slander in our tongue, envy in our eye, or mischief in our heart, we must quit our Devotions, not only as unprofitable, but hurtful things; as things that are odious to the spirit of holiness, things he cannot || away with. The several parts of God's service, which are the usual ingredients in that which we call his publick worship performed commonly in the Church, (such as fasting, and praying, and preaching, and the like,) though they are necessary duties, are yet no otherwise requir'd, than as Acts of sacrifice; which are
then

then only pleasing to God Almighty, when they are faithfully attended both with Judgment, and Justice, and mercy too, which are called by our Saviour, the * weightier matters of the law. The great Qualification which God requir'd of his people Israel, to make their worship of him acceptable, was their repentance, and amendment, exprest by || washing, and making clean, by ceasing to do evil, and by learning to do well. by seeking judgment, by relieving the oppressed, by helping the fatherless, and by pleading for the widow. S. James tells us expressly, * that if any man seem to be religious, & yet bridleth not his tongue, (thereby injuring his Neighbour, though but in word,) that man's Religion is vain. And setting down what Religion is undefiled and pure in the sight of God, he doth not instance in hearing many Sermons, in making long prayers, in having the Scripture at ones tongues end, or in bodily resting upon the Sabbath, but (as that without which, all the rest is worth nothing,) in visiting the Fatherless and the Widows in their affliction, & in keeping ones self || unspotted from the world. Where Justice and Mercy are not observed, a man may fawningly perhaps, but he cannot walk humbly, and sincerely with his God. Where these * Requisites are wanting, God will implicitly say to us, as he was wont explicitly to his ancient people Israel, [I || am full of your Sermons, and even weary of your Prayers, your Fasts and Sabbaths, and the calling of Assemblies my soul hateth, it is iniquity even the solemn meeting. * To what purpose is the multitude of your services to me? your oblations are not acceptable, nor your sacrifices sweet unto me. || He that consulteth an Heresie (whilst himself is an oppressor,) is as if he slew a man. He that condemneth an Idolater, (whilst himself is * sacrilegious,) is as if he cut off a Dog's Neck. * Rom. 2. 22. He that maketh long Prayers, (whilst himself devoureth

* Matt. 23. 23.

|| Isa. 1. 16, 17.

* James 1. 26.

|| Verse 27.

* Micah 6. 8.

|| Isa. 1. 11, 12, 13, 14.

* Jer. 6. 20.

|| Isa. 55. 2.

Mic. 6. 12.

* Rom. 2. 22.

* Matt. 23. 14. * *Orphans and Widows Houses,*) is as if he offer'd swines blond. He that beareth many Sermons (whilst himself is but a || bearer, and not a doer of the word,) is as if he be blessed so many Idols.] I have insisted so long, and toucht so often upon this string, because I find it (by some experience) to make the most pleasing, in that it makes the most profitting, and useful sound. And because I think it of high importance, that every man should be

taught what is meant by a * *Christi-an*, or an *Israelite* * indeed; and be thoroughly able to distinguish, betwixt a member of the visible, and of the mystical Church; betwixt a Believer that must die, (without Repentance and Renovation,) and a

* οἱ ματὰ λόγον βιῶντες χριστιανοὶ εἰσι. καὶ ἂν ὅσοι ἐποιέουν εἶεν ὡς Ἕλλησι καὶ Σακεταῖς καὶ Ἑβραίοις καὶ οἱ ὑμεῖς αὐτοῖς, ἐν βαρβάραις καὶ Ἀβραάμ, Ἀνανίαι, Ἀζαείας, Μιχαὴλ, καὶ ἄλλοι πολλοί. οἱ δὲ βιῶντες ἀχρηστοί, ὡς εἶπεν χριστιανοί. Just. Mart. Απολ. 2. πρὸς Ἀντων.

Believer that shall live (because he proves his repentance, by his amendment and perseverance.) To serve God effectually, as the *Israelites* indeed, we must not only offer unto God || *Thanksgiving*, but prove our *Thanksgiving* more than verbal, by paying our vows unto the Lord. Especially our weighty, baptismal vow; which doth not only oblige us, to forsake the Devil and all his works, the pomps and vanities of the world, and the sinful lusts of the flesh, but also to obey Gods holy will and commandments, and to walk in the same all the days of our lives. I cannot, I dare not speak peace to myself, or shew the Salvation of God, to others upon any other terms, than those on which the Psalmist did, * even to him that ordereth his conversation aright. And

|| Psal. 50. 14.

* Verse 23.

4.

Sec. 12. From hence I am led into a fourth consideration, that it is better (of the two,) to be an honest, than an orthodox man. For though many errors in Judgment do cause as great errors in Practice too, yet (comparing

paring them together) we find that *errors in practice* are still the *worst*. Besides that it is possible, for men who have *fewest errors in judgment*, to have *most in practice*. The Devil himself is more *orthodox*, (perhaps I may say) than any *man living*; as being indued with the *greatest and clearest knowledge*, (taking the word not in a *moral*, but in a *physical* sense;) for which he is not the *better*, but much the *worse*; because he *sins* against *greater and clearer light*. And sure as many of *us Christians* as believe *aright*, and account of our selves as of the *Israel of God*, but yet commit the *same wickedness* with them that are *aliens* from the *Common-wealth* of *Israel*, are not the *better*, but the *worse* for being *orthodox*; for when we all shall appear before the *judgment seat of Christ*, we shall receive according to what we have

* *done*, whether *good*, or *bad*; and not according to what we have *thought*, whether *true* or *false*. The Judge will render to every man, (not according to his *Conjures*, but) || according to his * *deeds*. Which I say not to the end, that I may favour any mans *negligence* in his inquiry after the *truth*, but that he may aim at that *most*, which cannot choole but be to him of *most concernment*. Not a *speculative knowledge*, which being but *speculative* will only serve to *condemn us*, but rather a *practical* and *saving knowledge*; such as is spoken of in *Scripture* with so much *eulogy* and *advantage*. An example of which we have in the *ninth ch. of Jeremy*, where saith God by the *prophet* [let || not the *wise man glory in his wisdom*, nor the *mighty man in his might*, nor the *rich man in his riches*; but let him that *glorieth*, glory in this, that he *understandeth and knoweth me*, that I am the Lord which exercise *loving kindness*, *judgment*, and *righteousness in the earth*.] That is to say, let him rely upon his *knowledge of me*, if he prove by his *practice* that his *knowledge of me* is not in *vain*. For the very

* 2 Cor. 5. 10.

|| Rom. 2. 6.

* 1 Cor. 11. 15.

Rev. 20. 12.

|| Jer. 9. 23, 24.

know-

knowledg of God will hurt us, unless we *practise* according to *knowledg*. He says not therefore, let him glory in this, that he *knoweth* my nature, (for that is *impossible*) nor let him glory that he *knoweth* my secret will, (for that were *needless*, if it were *possible*.) but let him glory in this, that he *knoweth* (so as to *imitate*) my loving kindness to the good, my severity to the wicked, my perfect integrity towards all. That man is to be reckon'd to know God best, (not that most wisely *discourseth* of him, but) that *obeys* him the most *sincerely*. We may think

* 1 John 2. 3. that we know him by other means, but do not * know that we know him, unless we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. We know,

verse 4.
|| Luke 10. 25,
26.

the Lawyer in S. Luke who came to || tempt our blessed Saviour, was able to answer him very punctually concerning the principles of his Religion, and could tell him (to a syllable) how it was written in the Law; and therefore our Saviour gave him his due, with an [*ὀρθῶς ἀπεκρίβης, thou hast answered right*] thou hast rightly repeated the commandments of God. But then he presently added, [*do * this, and thou shalt live.*] Plainly shewing thereby, both to him, and us too, that we may be very well catechiz'd, and yet be very ill Christians. Nor can we ever arrive at heaven, only by knowing the right way, but by walking in it. For (though I am not unmindful of having said as much before, nor am at all desirous, to fill up much paper with little matter, yet I imagine I cannot easily remind my reader too often of what is meant only to profit, and not to please him, that) knowledg without obedience doth serve for nothing but to damn us the more profoundly; to sink us deeper and nearer the bottom of the bottomless Abyss of fire and brimstone. And therefore our Saviour pronounceth his woes against Chorazin and Bethsaida with

an

an *emphatical* [for] not on the *ill* that they had *done*, but rather on the *good* that had been *done* to them; that they remain'd *impenitent*, notwithstanding those *wonderful* and * *mighty works*, which to *Tyre* and *Sidon* would have been *motives* to *repentance*. And when he tells *Ca-pernaum* she should be *humbled* as *low* as *Hell*, his reason is, because she was *lifted* as high as || *Heaven*. And

* Mat. 23. 21.

|| verse 22.

sect. 13. This deserves to be the subject of a *fifth* consideration, that as *God* hath *abounded* to us of *Chri-stendom* more in *beat*, as well as *light*, than to the *na-tions* of the *earth* which *sit* in *darkness*, and in the *sha-dow* of *death*, so he expects that we also should *abound* towards *him*, more in *devotion* and *integrity*, as well as *knowledge*. As the *sun* is more *propitious* to *Ethiopia*, than to *Tartary*, so the *one* brings forth *gold*, for the *others* *Iron*. And it is every whit as reasonable, that we who are warm'd under the *line* of *God's* *favour*, (I mean the *preaching* of his *Gospel*;) should bring forth *no-bler* & more *acceptable* *fruits*, than those that *freez* with-out the *Tropicks*, (I mean without the *pale* and *preaching* of the *Church*.) If we are *Christians* in *Contemplation*, but *practise* *Atheism*; if we feed on *Christ*, as our *lamb*, but *disobey* him as our *shepherd*; we shall *one day* *repent* that ere we *entred* into his *fold*. When *God* shall *summon* us to his *Audit*, it will go *worse* with the *Christian*, who grew a *Bankrupt* with *ten Talents*, than with the *igno-rant Pagan*, who could not *thrive* only with *one*. It will be *hardest* for such as *Those* who can in *Christ's* *name* * *cast out* *Devils*, and are *themselves* *possess* with

* Matt. 7. 22,

23.

|| *Stabit ante*
aulas Dei Ani-
ma die judicii,

nihil habens dicere. Deum predicabas, & non requirebas. Dæmonia abominabaris, & illa abomi-nas. Judicium dei appellabas, nec esse credebas. Inferna supplicia præsumebas, & non præcavebas. Christianum nomen sapiebas, & Christianum persequeris. Tertul. de Test. Anima cap. 6.

didst

didst preach up God, yet didst not seek him. Thou didst abominate the Devils, yet didst adore them. Thou didst talk of God's Judgment, but not believe it. Thou didst presume there was an Hell, yet didst not endeavour to escape it. Thou wert a Christian Professor, and yet didst persecute the Christian. 'Twill be as ill a plea for us, (in that great day.) to tell God that we are Christians, as for Judas to plead Apostleship, or Lucifer his first station. For the higher we have stood, by so much the lower will be our fall. If after we have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, we are again intangled, and overcome thereby, our state of relapse will be far * worse than our beginning. Upon which it follows, that it were much better for us, || not to have known the way of righteousness, than after we have known it, to turn from the holy commandment delivered unto us. And so by consequence we shall wish we had never been, much more shall we wish that we had never been Christians. We shall curse the womb that bare us, and the breast that gave us suck; the Church that Christen'd, and the Priest that Catechiz'd us. We shall bespew the every day in which we heard a good Sermon. We shall bewail our very knowledge, and even repent us of our Grace. In short, Our misery will be heightened from our means of being happy. And that which most of all will vex us, will be the liberty of our will; that our misery by it should become our choice, and we should press into Hell. That damnation should be our purchase, and not our Inheritance. As will evidently appear in the second particular.

Viz. The fountain or Head-spring, from whence this Sin and this Destruction do both originall, stream, (to wit) not God's will, but ours. It is not a peremptory Decree, but a tender expostulation. Not ye shall die, but why will ye?

CHAP.

* 2 Petr. 2. 20.

|| Verse 21.

C H A P. II.

The true Original of Man's Destruction.

sect. 1. **T**Hat God Almighty's *irrespective* and *unconditional* decree should be the fountain of mans *destruction*, (as some have *adventur'd* to *affirm*,) is so strongly *disproved* in the [*why will ye die?*] (as occasion will be offer'd to shew * *anon*,) and so grossly *contrariant*, as well to the nature of *Divinity*, as to the judgment of *common sense*, that by how much the *grosser* those *repugnances* are, in so much the *fewer* I shall have need to give *instance*.

* See chap. 3.
Sect. 3.

sect. 2. First 'tis *repugnant* to God's *Justice*; as implying *sin* to be one of the *works* of his *Creation*. For he that *absolutely* decreed an *eternal punishment*, was to provide there should be *sinners*, to bring it *orderly* to pass. And if to *glorify* his *justice*, an *everliving death* were his *first decree*; sure to *justify* his *justice*, *sin* must needs be his *second*. Or indeed (to say the truth,) he had sav'd himself the labour of making *sin* by a *second decree*, who had constituted the *punishment* of *death eternal* by a *first*. The one being so strongly implied in the other, that as the *decreeing* there should be *death*, implied that *some body* should be *mortal*; so the *justifying* of *punishment*, implied that *some body* should be *guilty*. There was to be *man*, to fulfil an *irrespective decree*; and *sinful man*, to make it *righteous*. For though

Proved.
I.

God is a *Sovereign* to all his creatures, yet to *man* in particular he is a *Father*, and a *judge*. As a *father*, he is *inclinable* to *forgive*; and as a *judge*, he is *inclinable* either to *punish*, or to *reform*. To *punish* us *temporally*, that we *may* be *reform'd*; or else to *punish* us *eternally*, because we *will not*. As a *father*, he *delighteth* to *punish* us *less* than we *deserve*; and he *bateth*, as a *judge*, to *punish* us *above*, or *beyond* our *merits*. Because he is a *father*, he *may* & *does* often *dispense* with *transgressions*; but because he is a *judge*, he cannot possibly *condemn* *without* them. If he did *reprobate* as a *sovereign*, to shew his *power*, but not as a *judge*, to shew his *righteousness*; and that the *object* of his *decree* were not the * *sinner*, but the * *man*; it would then be a *miser*, but not a *punishment* to be *damn'd*. God respected *commandments*, as well as *men*, both in the *intention*, and *execution* of his *decree*. Nor did he make his *commandments*, (as *some* have done *oaths*,) that men might *break* them, and be *obnoxious*; but he rather made *men*, that they might *keep* his *commandments*, and *punishment* leapt forth from man's || *Transgression*. It is the property *only* of *men*, and of *such* men *only* as are *Inhumane*, to love the *Treason*, because they either *envy*, or *hate* the *Traitor*, by whose *treason* they may *injoy* at once the *ruin* of his *person*, and *confiscation* of his *goods*, thereby *quenching* a *double thirst*, of *Revenge*, and *Avarice*; or else to lay *snare*s whereby to make men *delinquents*, for fear the *prison* should be *empty*, the *Gallows* *idle*, the *law* *impertinent*, and the *Magistrate's sword* be *born in vain*. There was a *sting* in that saying of * *Justin Martyr* to *Antoninus Pius*, that

** Non est ante Punitor Deus, quam Pccator homo, August. super Gen. 1.



|| Rom. 7. 12, 13.

* εὐκατε δειναι μὴ πάντες δικαιοπραγῆσιν, καὶ ὑμῖς οὐ καλᾶτε τίτι ἔχετε. Διμῖον τὸ τοῦτο ἔργον, καὶ ἀρχόντων. Just. Mart. ὁ Ἀπολ. δ. δ. τ. πρὸς Ἀντωνίνον τ. ἐπιστ. γ. p. 46.

Διμῖον τὸ τοῦτο ἔργον, καὶ ἀρχόντων. Just. Mart. ὁ Ἀπολ. δ. δ. τ. πρὸς Ἀντωνίνον τ. ἐπιστ. γ. p. 46.

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the *heathen Emperours* took care to hinder the growth of *christianity*, for fear their *subjects* should be so *virtuous*; as not to be *capable* of any *colourable correction*, and so they should lose the *sensuality* of *shedding blood*. And though *some* (who shall be *nameless*) have been *betrayed* by some *opinions* to speak as *indecently* of *God himself*. God did not *necessitate* such *bitter speeches* against his own *glory*, that he might *glorifie* his *justice* in *executing vengeance* upon the *speakers*. He doth so *hate* to be *mistaken* for an *Absolute Reprobatour*, that he many times *appeals* unto the *judgment* of his *enemies*, and would have his *dealing* towards *man* to be *measured* out by *man's own line*. * [O inhabitants of *Jerusalem*! * Isa. 5. 3, 4- Judge, I pray you, between me and my *vineyard*. What could have been done more unto my *vineyard* which I have not done? || What *iniquity* have your *fathers* found in me, that they are gone far from me? That is, (as 'tis explain'd by the great *prodigie* of *learning*) when did I forsake them before they forsook me; What part of my *Covenant* have I ever violated or broken? Wherefore I will plead with you, and with your *childrens children* will I plead; hath a nation changed their *Gods*, which are yet no *Gods*? but my people have changed their *glory* for that which doth not profit. Be astonished O *heavens* at this, and be ye horribly afraid. For my people have forsaken me. Is *Israel* a *servant*? Is he a *homeborn slave*? Why is he spoiled? Hast thou not procured this unto thy self, in that thou hast forsaken the Lord thy *God*? what hast thou to do in the way of *Egypt*, and of *Assyria*? thine own wickedness shall correct thee. Wherefore will ye plead with me? in vain have I smitten your *children*, they received no *correction*. O generation! see the word of the Lord. Have I been a *wilderness* to *Israel*? a land of *darkness*? can a *maid* forget her ornament, or a *bride*

* Isa. 5. 3, 4-

|| Jer. 2. 5.
Quando ego
prior eos desi-
rui? Cui parti
fidei non ste-
ti? Grot. in
loc. versu 9.

11,

12,

13,

14,

17,

18-19,

29-30,

31,

42

her attire? yet my people have forgotten me days without number. Put me in remembrance, let us plead together; declare thou that thou mayest be justified, (that is to say, tell me the things which thou hast done and suffer'd, that we may see whether thy sufferings were right, or wrong.

* Isa. 43. 26. Narra mihi quæ feceris & quæ passus sis, ut videamus, quæ portasti, pot. an injuriâ, portaveris. Narra, siquid habes quo speres te posse ostendere inmerito tibi hæc evenire. Grot. in locum.
¶ Mic. 6. 1, 2, 3. * Grot. in v. 5. Ezek. 18. 23.

* Declare if thou hast any thing whereby to prove, that thy sufferings are more than for the things that thou hast done.) || Hear ye, O mountains, the Lords controversie; for the Lord hath a controversie with

his people, & he will plead with Israel. O my people! What have I done unto thee? And wherein have I wearied thee? testify against me. O my people! remember now the answer of Balaam to Balak. [*that thou couldest not be ruined but by thy sins,] that ye may know the righteousness of the Lord. Have I any pleasure at all that the wicked should die, & not that he should return from his ways, and live? Yet saith the House of Israel, the way of the Lord is not equal. O House of Israel! are not my ways equal? are not your ways unequal? Therefore I will judge you O house of Israel, every one according to his ways. Repent, & turn your selves from all your transgressions, so iniquity shall not be your ruin.] Such is the goodness of the Almighty, that notwithstanding his absolute and unaccountable Empire over his Creatures, he doth yet vouchsafe to give an account of his proceedings; and will || dispute his deal-

29.
30.
|| Et cum Israel disputabit.] Magna Dei bonitas, qui cum sit omnium summo iure Dominus, tamen hominibus, id est, verbis Terræ, si ipsi comparentur, probare vult actionum suarum aequitatem. Grot. in Mic. 6. 2.

ings with his people, upon their own known principles, and ways of reasoning; not alledging the absoluteness of his Power, as he is their Sovereign; but the righteousness of

his Sentence, as he is their Judge. And desiring to manifest, not only the Justice, but the Equity of his Actions.

In

In the midst of that *Severity* which is *sutable* to a *Judge*, remembring that *mercy* which is *agreeable* to a *Father*. And if God was so *careful* to have it *known*, that he doth not *inflict* so much as *Temporal Destruction*, by a meer *irrespective* & *Peremptory* decree, how much *less* a *death Eternal*? if he would not *reprobate* those *Original Transgressors*, *Eve*, and *Adam*, no not to *satisfie* his *Justice*; how much *less* their *Posterity*, for no *other end* than to shew his *Power*? When the *friend of God* became an *Advocate* for *Sodom*, he *pleaded* for them to the *Almighty*, not as an *absolute Sovereign*, but as an *equitable* *Judge*. * Gen. 18. 23, [wilt thou also destroy the righteous with the wicked? 25] that be far from thee to do after this manner; shall not the Judge of all the Earth do right?] And if God is our *Judge*, as well as our *Sovereign*; (that is to say, our *sovereign Judge*,) we may conclude with || *S. Augustin*, that however he can *reprieve us without our merits*, and that because he is *good*; yet he cannot *condemn us without our demerits*, and that because he is *righteousness*. Now *Justice*, or *Injustice* is still the same, both in *conceiving*, in *pronouncing* & in *executing a sentence*. The *righteous Judge* of the world doth *revenge and punish*, not against, but according to his word; & his word is exhibited not against but according to his will. As he *executes*, he *threatens*, & as he *threatneth* he *decreeth*. If he cannot *cast us into Hell*, without our *sins*, (as he therefore cannot, because he cannot *lie*,) he can as *little*, without the *Consideration* of our *sins*, *decree to cast us into Hell*. If therefore his *decree* is not *conditional*, it must *necessitate sin*, as the *means*, whereby *Destruction*, as the *End*, may be *legitimately accomplished*. But God defend us, by his *Grace*, from such *assertions*. For if *man* were no more than

|| Bonus est Deus, Justus est Deus, potest aliquem sine bonis meritis liberare, quia bonus est; non potest quicumque sine malis meritis damnare, quia justus est. Aug. contra Julian. l. 3. c. 8. p. 164.

than the *Instrumental Cause of sin*, and God the *Principal*, (which *must* follow from the *Doctrine of irrelative Decrees*,) the *sinner* might say, (after the manner of S. Paul in a case quite *contrary*,) [it is not I that *sin*, but the *ineluctable Decree* which dwelleth in me.] It being * frequent in *Scripture*, to ascribe the effect, unto the very *first Agent*. That there is not any God, would be the very *worst Tenet* in all the world, were it not *worse* to conclude him the *Cause of sin*. It is conformable to his *Justice* to have appointed *eternal Death* to punish *sin*, not *sin* to qualifie for *Death eternal*.

* Mat. 16. 20.
1 Cor. 15. 10.
Gal. 2. 20.

2.

Sect. 3. It is *secondly repugnant* both to the *nature*, and *professions*, and *exhibitions* of his *mercy*. For how could the *father of compassions* be so *transcendently severe*, as *eternally* to condemn the *major part* of his *children*, without the least regard or consideration of their *sins*, who (in regard to their *sins*) did give his own *son* to die for || *all*? and in his *son*, *himself*? and in *himself*, *all things*? He concluded *all* under *sin*, (the *Apostle* doth not say, that he might condemn any, but) that he might have mercy upon * *all*. And therefore the extent of our *Saviours death* is strongly urged by S. Paul to prove the || extent of the death of *Adam*. (which having * *otherwise* been observed, needs not here be enlarged on.) And would not He spare *man*, who, to the end he might spare him, did || not spare his only begotten? Could any one son of *Adam* fall as *naturally* to *Hell*, and (not as *voluntarily*, but) as *spontaneously*, as a stone tends downwards, whilst God professeth to us a *willingness* that * *all* should repent, and that * *not any* of them should perish, no not the || *wicked*? Suppose that God had been *respectless* of any mans *faith*, *obedience*, *repentance*, *renovation*, *perseverance* unto the end, or of any the

|| Rom. 8. 32.

* Rom. 11. 32.

|| 2 Cor. 5. 14.

* Correct copy of notes on Gods decrees chap. 2. Sect. 15. pag. 19.
|| Rom. 8. 32.

* 2 Pet. 3. 9.

* μη βαλόντες τινά
απολείναι.

|| Ezek. 33. 11.

the *least thing*, except his *mifery*; yet when That God became *incarnate*, and gave *himself* to be a *Ransom*, and a *propitiation*, (not to another, but) to *himself*, and not for Our *sins* * *only* (who are *believers*,) but also for the *sins* of the || *whole world*, and for the *whole world* in the words and sense of S. John himself, who is wont to use the word in a direct opposition to the children of obedience, could he, whose merits are acknowledged to have been more than sufficient for all the world, and who professeth himself in general to be a lover of souls, deny a part of that all-sufficiency, to any one whom he had * *made*, after the likeness of himself, and who could not help his being born of *sinful parents*, and who is || *promised* not to perish for Their *Iniquity*, and who is qualified with *mifery* to be a fit object of God's *Compassion*? Methinks this *fiction* and *supposition* of an *irrespective Decree* doth infer the necessity of *Christ's* *tasting Death* for every man; and this great truth of his *tasting Death* for * *every man*, doth prove his *Decree* to be *conditional*; because of the *all* that are *invited*, so very many have refused their *Saviour's* offer. The *Lover of Souls* is so liberal and diffusive of his goodnest, that he never *withholds* it where 'tis but wanted, but only *withdraws* it where 'tis *abus'd*. 'Tis true, he gave up *Israel* to their own hearts lust, and left them to walk in their own || *Counsels*; but this reason for it is rendred in the words going before, because *Israel* would none of him, they would not hearken unto his voice. So He gave up the *Gentiles* to vile affections & uncleanness; but it was with a [* *wherefore*,] and a [*because*,] and [*for this cause*] (three times in a breath) they would not acknowledge whom they could not but know, and changed the truth of God into a lie. I cannot make This more plain and evident, than by comparing two verses in

* 1 Joh. 2. 2.
compare this
text with
|| 1 Joh. 3. 1.
13. C. 4. 5. 6.
19.

* Na. 57. 16.
Wild. 8. 4.

|| Ezek. 18. 20.

* *ἵνα ὑπὲρ πάντων ἁμαρτιῶν θανάτῳ.* In the singular number. Heb. 2. 9.

|| Psal. 81. 11, 12.

* Rom. 1. 21, 24, 25, 26.

* John 5. 34.
40. Sed non
valens, secundum
Beza.

Mat. 25. 41.

* Psal. 35. 5.

Mat. 7. 14.

Isa. 53. 4, 5, 6, 7.

in the *fifth Chapter* of *S. John*. *These things I say* (saith our Saviour) *that ye might be * saved.* (verse 34.) *But ye will not * come to me that ye might have life* (verse 40.) the former verse doth shew us (by the particle *iva*, which is *ἀτιμολον*, that is, doth note the *final Cause* of the words foregoing) that he did not only offer, but *intend* their *salvation*; and the *later* doth shew as plainly, that they *refus'd* it. In a word, would God have set before our *Eyes*, at once a *Heaven* to *draw*, and a *Hell* to *drive* us, if he had *absolutely* decreed us unto a [|| *Depart from me ye Cursed* ?] Would he have used his *lance* to *search*, and his *Balm* to *supple*, if he had meant that the *wound* should be *incurable*, and the *Patient* *desperate* ? Is it not *impious* to *imagin*, that he whose *mercy* is so much *higher* than his *justice*, as the * *heavens* are *above* the *clouds*, should first *leave* us *without strength*, and then *upbraid* us with our *weakness* ? that he should first *deny* us *legs*, and then *command* us to *walk* in the || *narrow way* ? or *give* us *eyes* without *sight*, and afterwards *punish* us for being *blind* ? Can he make *sport* with the *eternal* ruin of his *Creatures*, as we with *That* of our *fellow* *Creatures*, when we *bait* the *Bull*, to make us *laugh* ? *kill* the *birds*, to try our *Arm* ? yea, and *butcher* one another, to *glut* our *rage* ? no sure. *He that laid upon* his son *the iniquity of us all*, *that he might bear* our *griefs*, and *carry* our *sorrows* ; he that permitted *him* to be brought as a *lamb* to the *slaughter*, because we had been as *sheep* that had gone *astray*, he that gave *him* to be wounded for our *Transgressions*, and bruised for our *Iniquities*, that the *chastisement* of our *peace* might be upon *him*, and that by his *stripes* we might be *healed* ; could not *will* our *destruction*, or *contrive* our *misery*. It is too gross a *contradiction* to all the *methods* of his *mercy*.

Scit. 4.

*sect. 4. Thirdly, it is repugnant to his revealed will. Indeed so every where repugnant, that to produce the several places, were to traverse over the Bible. I shall therefore give instance in very few. Behold (saith God by the mouth of Moses) I * set before you this day a blessing, and a curse. A blessing if ye obey, and a curse, if ye will not obey. So far from tying up his people to a necessity of either, that he puts them both to their free election. And in the 30. chap. of Deut. we find him standing upon his Justification, as if unjustly impleaded by his creatures, for having unmercifully willed their Ruine; he makes his appeal, and calls in his witnesses, desires their own consciences may be the Judges, whether their sins and their destruction are not really their choice. * I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing. Nor doth he put it only to their choice, but withal instructs them how to choose. For it immediately follows in the very same verse, [therefore chuse life that thou and thy seed may live.] There are that || reject the counsel of God against themselves, that is to say, to their greatest damage. And a rejection on one side, implies an overture on the other. There are that always * resist the holy Ghost, that is to say, that strive against his striving. For every resistance implies a strife, and every strife implies a willingness to conquer. Christ professed his || Intentions; his earnest Endeavours and desires to have gathered his people, but they would * not be gathered; and because they would not. therefore their house was left unto them desolate. || The servant that was cast into outer darkness (Matthew 25.) had a Talent of grace bestow'd upon him (v. 15.) which was therefore taken from him (verse 28.) because (in stead*

A a

of

3.

* Deut. 11. 26.
27, 28.* Deut. 30.
15, 19.|| ἡ ἀποδομή.
Luke 7. 30.
Suo maximo
damno, Beza
in locum.* ἀντιτείνετα.
Acts 7. 51.
|| πορεύεις
ἡ ἀποδομή.* οὐκ ἠθέ-
λησαν τε.
Matt. 23. 37,
28.
|| Matth. 25.
30. 15.28,
29.
28-30.

of improving) he went and hid it in the earth (verse 25.) which shew'd him a *wicked*, a *stoutish*, and an *unprofitable servant* (verse 26. 30.) so the *guests* that were excluded the marriage feast (Matthew 22.) were

* Matt. 22. 1,
2, 6, 7, 8.

* not absolutely excluded, to shew the pleasure of the King, without respect to their qualifications; but because, being invited, they would not come, (verse 3.) because they slew the servants who were sent to invite them, (verse 6.) and because they were all *unworthy*, (verse 8.)

There is a place in the Prophet *Esay*, which seems to me very remarkable. Where when the *sin* of the *wicked* was made their punishment, God gave the reason of his desertion in the very ordering of his words,

|| Isa. 65. 2, 4.

[|| they have chosen their own ways, I also will choose their delussions.] they have, and I will. It seems that their choice was past, when God's was to come; before he did reject, he was rejected. Indeed when I consider the very earnest expressions of God Almighty, whereby he vindicates his mercy in several passages of Scripture, from those *slanders* and *aspersions* which *hard-hearted* men have cast upon him, I find nothing so obvious, as thus to reason within my self. Can the Father of Mercies, by a Decree irrelative of good, or evil, be like the *merciless Parents* in the Valley of *Hinnom*, where they burnt their children, their own children, their infant children, and burnt them alive too? and without respect to their offences, which could not be real whilst they were future? If his * bowels were moved to Repentance, upon his meer Intention to deliver up Israel to a Temporal punishment, how can he irrespectively decree eternal? Are They irreconcilable, who are || called to bear the word of Reconciliation? shall we so far despise the goodness and forbearance of God Almighty, as to say it is not apt for the leading of All unto * repentance?

* Hof. 11. 8.

|| 2 Cor. 5. 9.

* Rom. 2. 4.

Or

Or that any thing is *lost* for want of *his saving*, who came to save that which was * *lost*? Would he propose * Luke 19. 10.
 an *heaven* to us upon terms impossible to be perform'd? Or could he || *wish* even for *That*, which was directly || Deut. 5. 29.
 against his *will*? O that there were such an heart in them that they would fear me, and keep all my *commandments* always, that it might be well with them! * O that * Psal. 81. 13.
 my people had *hearkned* unto me; and that *Israel* had walked in my ways! || O that thou hadst *hearkned* to my || Isa. 48. 18.
commandments!] Or can we be so wretchedly, so ingrati-
 fully censorious, as to think the words of this text [*why will ye die O house of Israel*] not the voice of a
 pitying, but an upbraiding God? who in the bitterness of a *Sarcasm*, did first determine men to death, and
 then ask them *why they would die*? could he impreg-
 nably bolt up the door of *Heaven* against his Creatures, and then bid them *strive to enter in*? and *strive* like
 * *Wrestlers*, or *Racers*, or *fighters* for a conquest, when * ἀγωνίζεσθαι
 their inevitable overthrow was predetermin'd? no, 'tis *ἐπ' αὐτῶν*
 too gross a contradiction to the simplicity of his *Will*, Luke 13. 24.
 most truly, and sincerely revealed to us in his word.

sect. 5. And from hence it follows (by way of re-
 fuge) that a mans || *own will* is the *viperous mother*, || ἡ ἰσχυρὴ αὐτοῦ
 which breeds her murderer out of her Bowels, and is *οὐκ ἐκ τῆς κοιλίας*
 deliver'd of her own Funeral. Our wills are no Puppets, *αὐτὸν αὐτὸν*
 to be necessitated and acted to good or evil, after the *μετὰ τὸν αὐτὸν*
 measure that they are forc't by the band of *Heaven*, *αὐτὸν αὐτὸν*
 or of *Hell*. But they are rather like the *Heavens*, *αὐτὸν αὐτὸν*
 whose every Orb hath a motion that is peculiarly its own, *αὐτὸν αὐτὸν*
 although that motion is directed by the discretion of its *Intelligence*. God indeed doth persuade us to what is
 good, (and that very strongly,) but so as to leave it
 to our election. For as, without his free Grace, there

would not be any *strictures* of goodness in us, (no not the least;) so, without our own *will*, (by his divine *economy*, and *dispensation*) those little *strictures* were * not rewardable. Yea, this greater absurdity would clearly follow, that whensoever we are so *tempted*, as to be shamefully overcome, it would not properly be *our Will*, but only the *Grace* of our *God*, which would be too weak for such *Temptations*. Whereas his *Grace* is || sufficient; nor doth he * suffer us to be tempted above that which we are able. But we are apt to be || negligent, and sloathful servants; wrapping that *Talent* in an * idle napkin, which was purposely given us, both to employ, and to improve. So the Devil on the contrary, though he solicits our consent, he doth not ravish it; he perswades us to *chuse sin*, but never makes it our necessity. As we are not good, so much less evil,

against our wills, or whether we will or no. || For if it did not lie in the believers power, to live like an *Infidel*, (which we find both by daily, and sad experience,) and in the power of an *Infidel*, (by the assistance of grace) to turn believer; the former

of the two could not be punish'd for *Apostasy*, nor the latter for *obduration*.

Exemplified.

Se^ct. 6. We have not a brighter Beam of light to clear this by, than the proceedings of the Jews in their rejection of the *Messias*. Who though a * Candidate from Heaven, to win a reception at their hands, and liv'd among them to that end with so much power and sweetness, as one would think had been sufficient to in-
dear the most unfriendly, to soften the most obdurate, and to sweeten the most imbitter'd Tempers; though he came from heaven cloath'd with all the characters of a
Messias,

* Nec ad virtutes, nec ad vitia necessitate trahimur. Alioquin ubi Necessitas est, nec damnatio, nec Corona est. Hieron. l. 2. adversus Jovinianum.

|| 2 Cor. 12. 19.

* 1 Cor. 10. 13.

|| Matt. 25. 26.

* Luke 19. 20.

22, 23.

|| Motus nisi esset voluntarius, neque laudandus esset homo, neque culpandus. Aug. l. 3. de l. Arbit. c. 5.

|| Quemadmodum illi in sua potestate habent ut exeant, ita & illi in sua habent potestate ne veniant. Scriptor lib. de vocat. Gentium, l. 2. c. 26.

Messias, (as one by whom their *Law* was most perfectly obey'd, and in whom their *Prophets* were most fully accomplish'd;) though he came armed with *miracles* to command their *Faith*, and sweetned with *benefactions* to charm their love; yet, as if they desired to make a proof or essay, with what a liberty of will they were indu'd, (a liberty upon which no moral power could lay restraint, and a will not to be wrought on by any verdicts of reason,) they very absolutely rejected him with a [*Nolimus hunc*,] we * will not have this man reign * Luke 19.14. over us.

sect. 7. Thus it was in the *parable*, or representation of what they did. But we shall find it more distinctly in the [*ἀνταπόδοτον*, or] thing signified. For according to the custom of the Jews, by which the governour was to release a prisoner to the people whom they would choose, || Matt. 27. 15, 17, 21. Pilate said unto them, whom will ye that I release unto you, Barabbas or Jesus? (There we see is a formal choice, *Christ* and *Barabbas* are put to their option,) to which they answer, (not implicitly, but in plain terms,) * not * John 18. 40. this man, but Barabbas. Here we see is a rejection, they will not have *Christ*, they are resolv'd. If we go but a verse or two farther, we shall find it was an || ab. || Matt. 27. 23. solute and peremptory rejection. For being asked by Pilate what evil he had done, they only answer'd, what evil they would have him suffer. What evil hath he done? Why, say they, let him be crucified. Which was as if they should have said, Our only reason is our resolution. We will not have him, because we will not. He shall be crucified, because he shall. And here it is worthy our observation, how Pilate and the Jews do both wrangle into friendship, how contrarily they draw to the very same end. Pilate pronounceth him Just: the Jews will

will have him *guilty*; but *both condemn* him to be *crucified*: They through *malice*, and He through *fear*. Pilate *confesseth* his *guilt*, but would fain be *innocent*; They pretend to *Innocence*, and yet would very fain be *guilty*.

Verse 24, 25.

[*I am innocent of the blood of this just person*] saith he; and yet say they, [*his blood be upon us, and upon our children.*] So that if any shall be desirous of finding an *absolute Reprobation*, they must not look for it in *God*, but in the *Creatures*; of which these *Jews* are only given as an *example*, who *refused* their *Saviour* with an *absolute* * *Reprobation*, and with an *absolute election* did *choose Barabbas* in his *stead*. They had no *other* reason to *reject* their *Saviour*, than that he was not *Barabbas*; nor any *motive* to *choose Barabbas*, but that he was *not* their *Saviour*.

* ἀπεδοκίμασαν δὲ ἐκράδον μᾶντες. 1 Pet. 2. 7. & Mart. 21. 42.

An objection.

|| Luke 2. 34.

Señ. 8. But some perhaps may *object* (in the behalf of *Christ's Crucifiers*) those words of *Simoon* in the *second chapter* of *S. Luke*. || *Behold this Child is set for the fall, and for the rising again of many in Israel.* Where the *Messias* seems to be *meant* as a *Saviour* only to some, and only a *stumbling-block* to others, who therefore must be *destroy'd*, do what they *can*; which placeth the cause of their *Destruction*, not in their *will* (which *cannot help it*,) but in the *absolute purpose* and *will* of *God*.

Answered.

* Isa. 8. 14.
|| ἀποθνήσκει
λίθη πέτρα
κόμματι, ἧς
πύλας σκάν-
δαλον.
1 Pet. 2. 7.

Señ. 9. The *Answer* to this is *short* and *easse*; that the *Messias* was set for the *Resurrection* of *all*. [*πρῶτης προνοίας*,] by a *primary intention*; but to the *Fall* of *many*, [*ἐκ παρακολυθήσεως*,] only by *way* of *consecution*. (that is to say,) He was *meant* for a *sanctuary* to *all* that would *receive him*, but for a * *Trap* and a *Ginn*, to all that wilfully would || *refuse him*. He is a *Rock*
to

to all, and (as a *Rock* hath *two* properties, to *split*, or *shelter*, so) according as he is *us'd*, he either *sustaineth*, or else is *stumbled at*; and always *ruines* whom he doth *not uphold*. A *conditional Saviour* is not *profitable* to any, who are not so qualified as he would have them. And therefore *Christ* in his *effects* is very fitly compar'd to the *waters* of * *Jealousie*, which made the *chast* to conceive, but the *Adulterous* to rot. And yet the *waters* were still the *same*; only the *different effects* were from the *different dispositions* of the || *Recipients*. A man may give me a sword for my *Defence*, and so 'tis good; but I may *sheath* it in my *Bowels*, and so 'tis evil. A *mercurial*, *chalybeate*, or *Antimonial Medicine* may be *prescribed* for my *Cure*, and may really *cure* me, if I follow my *prescriptions*; which, if I do not, may be my *poison*. Just so our *Saviour*, if we take him upon *his terms*, he is our *Sanctuary*, (and so he is call'd, *Isa.* 8. 14.) but if we take him upon *our terms*, he is then a *stone of stumbling*, a *Ginn*, and a *snare*, (and so is he call'd too in the very *same* verse.) To the * *wisdom of this world*, (which is *earthly*, *sensual*, *devilish*,) He is indeed very || *foolishness*; but to them that are called, [out of *uncleanness* unto *holiness*,] he is *Christ the power of God*, and the * *Wisdom of God*. He is a *Saviour* by *design*, and a || *condemner* only by *Accident*. He is the *Saviour* of * *all*, through *his meer mercy*; and a *condemner* of *many*, through their *meer fault*. For though the *will* of the *perversest* cannot hinder God's *Grace*, from being *infused* when God shall please, yet can he * *hinder* it from taking its *design'd effect*. Not because God *cannot*, but *will not compel* him to be happy. It

* Numb. 5.
27, 28.

|| Quicquid re-
cipient, recipi-
tur ad modum
recipientis.

|| *Isa.* 2. 13, 14.

* *Jam.* 3. 15.

|| *1 Cor.* 1. 20,
23, 24.

* *1 Theſ.* 4. 7.

|| *Joh.* 3. 19.

* *1 Tim.* 4. 10.

* *Consentive*
ocationis, aut
dissentive, ut

dixi, propria voluntatis est. Aug. in lib. de Spiritu & litera qui Pelagianis opponitur cap. 34.

* Utrumque
ipſius eſt, quia
ipſe præparat
voluntatem;
& utrumque
noſtrum, quia
non fit niſi vo-
luntibus nobis.
Aug. Retract.
l. 1. cap. 23.

was fitly ſaid by S. Auſtin (in his book of * *Retractations*,) that to believe, and to will, are both from God, and from our ſelves: they are both from God, becauſe it is he that prepares our wills; and they are both from our ſelves, becauſe they are not wrought in us unleſs we are willing. As we cannot do good, without his ſuggeſtion; ſo neither can we do it, without our own conſent. And even then when we are working according to God's Impulſions, we have the liberty to work againſt them.

Another ob-
jection.

|| Act. 2. 23.

ſect. 10. But here another objection may be made for the Jews, much what Tryphon heretofore againſt Juſtin Martyr; That the Meſſias was deliver'd to be crucified, by the determinate || Counſel and foreknowledge of God. Which ſeemeth to infer, that God was the Author of our Lord's Crucifixion, and the Jews only his Inſtruments; and what was Decree on his part, muſt be Neceſſity on theirs.

Answered.

ſect. 11. To this objection it may be answer'd, firſt that the word [*οὐκ ἔειπεν*] which is rendred to determine, doth not exclude, but ſuppoſe, [*προγινώσκων*,] to foreknow. And this was the Answer which Juſtin Martyr gave Tryphon. God * foreſaw they would be deſperately wicked, he did not determine that ſo they ſhould be. But a ſecond and better answer (or expoſition) to this place, may be borrowed from that Hymn of the twelve Apoſtles, wherein Herod, and Pontius Pilate, and the people of Iſrael, were gathered together to do, what ſoever God's hand and his

Juſt. Martyr's words are theſe p. 370.
εἰς ὃ λόγος τῷ θεῷ περιμνην πάντας
τινας καὶ ἀγέλας καὶ ἀνθρώπους κολασθῆ-
σαις μέλλοντας, ὅτι προγινώσκων αὐτοὺς
ἀμαρτανίας καὶ ἡμισημένους πορνείας προ-
εἶπε ταῦτα, ἀλλ' ἔχ' ὅτι αὐτοὺς ὁ θεὸς
τοιοῦτος ἐποίησεν ὥστε ἔαν μετανοήσωσι,
πάντες βυλόμενοι τυχεῖν τοῦ πατρὸς τοῦ
θεοῦ ἐλέους δωμάτων.

* προγινώσκων ὁ θεὸς ἡμισημένους πο-
ρνείας, καὶ τοιοῦτος ἐποίησεν. Juſt. Mart. con.
Tryph. pag. 370. C.

*his Counsel** determin'd before to be done. They did not say, *αὐτὸς ποιεῖται*, but *γενοῖται*. God indeed determin'd the thing should be done, but did not determin *they* should do it. The benefit of the thing done (which was the Redemption of the world) was matter indeed of God's Decree. But the guilt by which 'twas done (which was the obliquity of their wills.) was the object only of his foresight. For in a foresight of the one, he decreed the other. It was as well the Mercy, as the Wisdom of God Almighty, to draw the greatest good that ever man enjoyed, out of the very greatest evil that ever man committed; and so to bring things about, as to make them execute his Purpose, even by crossing his will. His foreseeing and foredisposing the Crucifixion of his Son, did no more effect the bloody mindedness of his Crucifiers, than a Physician, by his Prognostick of a Dropsie, doth make the Patient thirsty, or the Liver indispos'd. He who had given to them the nature of voluntary Agents, and had set before them both life and death, and had so far enabled them to choose the better, as not to disenable them to choose the worse, could not possibly be oblig'd to change the order of nature, by making them unable to act like men; which he must certainly have done, if he had laid such a bridle upon Their wills, as he did upon the || fire in Nebuchadnezzar's flaming Furnace, and upon the * Lions in Darius his den, by suspending their power of being wilful. He therefore foreseeing that they would crucifie their Saviour whom he should send, and that he in his wisdom could draw light out of darkness, by turning their cruelty into an Instrument of man's salvation, did predetermine to permit, (that is to say, not to hinder, by any miraculous or extraordinary restraint,) that they should do so great an evil, as no competent means could preserve them from doing; which he would mercifully govern,

* Act. 4. 27, 28.

|| Dan. 3. 25.

* Chap. 6. 22.

vern, in order to so great and so general a Good, as should redound even to *Them*, upon condition of their Repentance. And from hence it does appear, both that the Murder of the Jews was not at all the *less* crimson, by being ordered by God to man's Redemption, and that God's Detestation was not any whit the *less*, by his permitting to be done, what he saw that (of themselves) they would infallibly do. It may be useful to the vulgar, (whom some sorts of doctrine have made to stumble, and many times to fall headlong,) to clear the goodness of the Almighty by some familiar Illustration; by which the lowest capacities may be made to comprehend, how God's hand and his Counsel did determine our redemption by the death of his son, without determining the wills of them that kill'd him. We know that the Falconer, without the having any influence upon the natural dispositions and inclinations of his Hawk (which is by nature a bird of prey,) doth yet direct and make use of the Appetite of his Hawk, to other purposes and ends than the bird is led by. The end of the Falcon is to satisfy his hunger; but the end of the Falconer is to enjoy his sport. Who, without any violence to the Appetite of the Hawk, doth dispose, and direct it, by letting it fly as he pleaseth, rather at one time, than at another, and rather at this, than another Partridge. In which case it is evident, that the Falcon doth act of its own accord, although the Falconer doth govern & address the action; or (to express it in other terms,) the Falconer doth determine to be done, what he knows his Falcon (if not hindered) will infallibly do. I know the infinite disproportion betwixt God, and the Falconer; betwixt the Jews, and the Falcon; betwixt Christ, and the Partridge; but whosoever shall consider, that this is meant for no more than an Illustration & that no similitude is obliged to

to run upon *three or four feet*, and that the *metaphor of hunting the lives of men*, and of *hunting* them as a * *Partridge*, is used by *David* the *Type of Christ*; we will confess it sufficient to *illustrate the matter* I have in hand. For God did *suffer*, or *permit*, the *ravenous Appetites of mortals to fly at Christ*; and (in *compassion to the world*) did *predetermin*, (not to *hinder*, and by consequence) to *be done*, what he *knew* in his *prescience* that neither his *promises*, nor his *threats*, nor his *miracles*, nor his *precepts*, nor a *competent measure* of his *grace*, would *prevail* with them *not to do*, or *preserve* them *from doing*. But whilst *They* out of a *greediness*, (a *hungring and thirsting after innocent blood*,) did *hunt the life of their Saviour* as a *Partridge upon the mountains*, God *permitted* them *so to do*, for quite *other ends* than they were *led by*; even 1. the *satisfying* his *justice*, 2. the *exhibition* of his *mercy*, 3. the *declaration* of his *wisdom*, 4. the *manifestation* of his *holiness*, 5. the *illustration* of his *power*, 6. the *exaltation* of his *Glory*, and (as *subordinate to these*) 7. the *Reformation and safety* both of our *bodies* and of our *Souls*. Since he could not *restrain* the most *insatiable malice* of his people, by those *manifold Indeavours* which he had *us'd*, unless by *nulling* their *wills*, and by consequence their *natures*, against the *Law* of his *Creation*, and the *rule* of his *providence*, (which he had *determin'd* he would *not violate*,) he therefore *disposed* it to the very *best ends*. As the *envy* of the *Pharisees*, the *Avarice* of *Judas*, the *ignorance of the vulgar*, the *jealousie* of *Herod*, the *fear* of *Pilate*, were *us'd* by *Satan* for the *destruction* of the *Innocent*; so *all these* together, and even *Satan himself* too, were *us'd* by *God* for the *salvation* of the *guilty*. Thus is *his pleasure* as *uncontroulable*, as his

* *ways past finding out*. And so far are his *Creatures*

* Ezek. 13.
13, 20.
1 Sam. 25. 20.
Prov. 6. 25.
Mic. 7. 2.

* Rom. 11. 33.

* Rom. 9. 19.

from being able to * resist his will, (I do not speak of his conditional, but of his absolute will, as that by which he determin'd the expiation of our sins.) that whilst they offend it, they fulfil it. And if this seems obscure, the ordinary distinction will make it clear; there is of Gods will, an Antecedent, and a Subsequent Act. By the first he desireth the repentance of a sinner, by the second determineth the destruction of the impenitent. By that he desireth to glorify his mercy, by this he resolveth to satisfy his justice. (In a word) his consequent will doth punish, whomsoever his Antecedent doth not reclaim. Thus the blood-thirsty Jews, by disobeying his Commandment, and resisting his first will, did fulfil his decree, and incur his second. Christ would lay down his life, because he would; and because they would, they would take it away. That was the mercy of his free offer, and This was the iniquity of their free-will. (For where there is a necessity, there cannot be any guilt.) God in foresight of their sins did will their national destruction, and they in prosecuting their sins did will it too. They murder'd the Messiah, and so laid the || Axe to the root of the Tree. They murder'd the Apostles, and so they lopp'd off the branches. They were their enemies Pioneers; not only meeting Destruction, but making way for it. For the Holy City could not be ruined, till they had ruin'd those * Hedges, which stood betwixt it and ruin.

|| Luke 3. 9.

* Jacobus ob
justitiam,
vocatus ὁ-

βλίας, ὁ εἶπεν ἑλλωσῆ, περισχὴ τῶ λαῷ καὶ δικαιοσύνη. apud Euseb. Hist. Eccl. lib. 2. cap. 22. Joseph. Antiq. lib. 20. cap. 8.

sect. 12. I have insisted the longer upon my answer to the Objection, and the particular Instance of the Jews in their usage of our Saviour, because by this standard, other objections may be answer'd, and other Cases

Cases discern'd too. If we look into the *practice* of *succeeding Times*, there will remain so little doubt of this *great Truth*, [*That mans sin and Destruction are the Productions of his will,*] that we shall find them very often to be the *Brats* of his * *Invention*. It was an *office* of some *repute* which *Petronius* held in *Tiberius* his *Court*, [*Cæsari esse à voluptatibus,*] to *invent new* kinds of *vice*, *fresh variety of sensualities*, for his *luxurious Master* to *mallow in*. I need not take notice with what || *witty Cruelties*, *Caligula*, *Claudius* and *Nero* were us'd to *glut* their *Eyes*; or how * *Domitian's* κλινοπιάνη had the credit to pass for an *ingenious Recreation*, and an *handsom addition* to the *Olympick Exercises*. For should we look no farther than *Christian Kingdoms* and *Common-wealths*, we might find this *Child* at our own *Doors*; and might say of *our selves*, as *David* sometime of *Israel*, (*Gods people too,*) that we *provoke him to anger with our own* || *Inventions*. Men are *learnedly wicked*, *witty* to deceive themselves, * *wise* to do evil, *seekers of Destruction*, and || *Fullers of death* upon themselves; there are in the world who do make *lies* their * *Refuge*, and *hide themselves under falshood*; who even * *covenant with Death*, and with *Hell* are at * *Agreement*. (to speak in the *phrase* of the *Prophet E-* say;) There are who say to one another, " [*Come on,* " || *let us enjoy the good things that are present; let us fill* " *our selves with costly wine and ointments; and let* " *no flower of the spring pass by us. Let us crown our* " *selves with Rose-buds before they be withered; let* " *none of us go without his part of voluptuousness; let us* " *oppress the poor righteous man, let us not spare the wi-* " *dow, nor reverence the ancient gray hairs of the aged;* " *let our strength be the law of Justice, for that which* " *is feeble is found to be nothing worth. Therefore let*

* *Libidinum*
Repertores, quos
Spintrias vo-
cabat, habuit.
Suet. lib. 3.
* *Etiam Nero*
novum genus
luxus invenit.
Idem. l. 6.
|| *Idem. l. 4, 5, 6.*
* *l. 12.*

|| *Psal. 106. 29.*
* *Ier. 4. 22.*
|| *Wis. 1. 12.*

** * *Isa. 28.*
15.

|| *Wis. 2. 2, 6,*
7, 8, 9, 10, 11,
12, 13, &c.

" *us*

"us lie in wait for the righteous, because he is not for our turn; and he is clean contrary to our doings; he upbraideth us with our offending the law, and objecteth to our Infamy the transgressings of our Education.] Thus is sin become the Issue, not of man's will only, but of his Industry. It is not only assented to, but studied. Studied with so much diligence, and pursued with so much zeal, that one would think some men had no other aim, than to be mysteriously wicked in this world; and at last very skilfully damn'd. So true is that Aphorism in the book of Ecclesiastes, (though perhaps not meant by Solomon in this high degree of sense.) that God hath made man upright, but they have

* Ecclef. 7. 29. *sought out many* * Inventions.

The Application of Ules.

SECT. 13. My Discourse hitherto having been spent upon the Doctrin, it is now time that I descend to the consideration of the Use. Which, as it is obvious to infer, so 'tis very important to put in Practice. The most immediate instruction that it affords to us is this, That (since sin is so immediately the Cause of Death,) we seek not either to null, or to excuse our own wickedness, by laying it partly upon God, partly on our Temptations, and partly upon our Tempter; (just as || He in the Poet, upon his Jupiter, his Fate, and his spiteful Fury,) but that we lay our own burthen upon our own shoulders; and endeavour to acquit our selves in God's Court, by pleading guilty at the Tribunal of our own.

|| Homer.
Iliad. 7.

I.

SECT. 14. I say our first care must be, that we impute not our sins, nor by consequence our Destruction, to the suppos'd Necessitation of God's Decree. Who could not decree evil in order to a good end, (as some unhappily have believ'd;) for That were no better than to ordain

ordain his *Disbonour*, as a fit *Instrument* of his *Glory*. Nor could he decree the *violation* of that *Law* which he had made, because he *made it*, (which is the *subterfuge* of others;) For *violation* of *Law* is the *definition* of *sin*; and so 'tis the saying in effect, that God might therefore decree *sin*, because he *absolutely forbid it*. Besides the *Breaches* of the *Natural* or *Moral Law* are *Naturally evil* without relation to the *Law*. Not only evil, because *forbidden*; but God did therefore *forbid* them, because *intrinsically evil*: They having a *natural contradiction* to the *holiness* and *righteousness*, and by consequence to the *essence* of *God Almighty*. And to decree such *Breaches*, were to *contradict* his own *Essence*, that is to say, his own *Law*; (since the *Essence* of the *Almighty* is a kind of *Law* to his *operations*.) which were for *God* to be divided *against God*, and then *his Kingdom* could not stand. Which *blasphemous absurdity* that it might be banish'd out of the world, the good and *Wise son* of *Sirach* took *special care*: when to the profane *Calumniator* of the *Divine Goodness*, he thus addressed his *Exhortation*. [* "Say not thou in thine
 "heart, it is through the Lord that I fell away; for thou
 "oughtest not to do the thing that he hateth. The Lord
 "hateth all abomination, and they that fear God, love
 "it not. He himself made man from the beginning, and
 "left him in the hand of his own counsel. He hath set
 "fire and water before thee; stretch forth thy hand
 "unto whether thou wilt. Before man is Life and
 "Death; and whether him liketh shall be given him.
 "He hath commanded no man to do wickedly, neither
 "bath he given any man licence to sin. Say not there-
 "fore (within thy self) the Lord hath caused me to
 "erre, for he hath no need of the sinful man.]

Ecclus. 15.
 11, 12, 13, 14.
 & seq.

sect. 15.

2. *Self.* 15. Nay say not within thy self, that thy *Temptations* are only *guilty*. That thou hadst not been *drunk*, but for the *Pleasantness* of the *wine*. That thou hadst not been *gluttonous*, but for the *plenty* of thy *Table*. That thou hadst not been *proud*, but for the *greatness* of thy *Birth*. And that thou hadst not been *lustful*, but for the *wantonness* of thy *blood*.

3. *Self.* 16. Nay, do not say within thy self, that *all* the *fault* is in thy *Tempter*. That thou hadst not committed such a *sin*, but that the *Devil would have it so*; that he led thee with his *Allurements*, or that he drave thee with his *Terrors*, or *circumvented* thee with his *subtleties*. But give the very *Devil* so far his *Due*, as not to say that he *necessitates* thy *sin*, or *Ruin*. For God hath said to *Him*, as to the *wild Ocean*, * *thus far shalt thou go, and no farther*. He hath set him his *bounds* which he *cannot pass*; and will not suffer him to tempt thee *beyond thy strength*. Could *Satan* touch || *Job's Soul*? No, nor his *Body*, without *Permission*. And as he stretched out his *hand* to afflict his *body*, so God stretched out his *arm* to sustain his *soul*. Say not therefore with *Adam*, that the * *woman* was thy *Inveagler*; nor say with *Eve*, that the *Serpent* was thy *Deceiver*.

* Job 38. 10,
11.

|| Job 1. 12.
chap. 2. 6.

* Gen. 3. 12,
13.

4. *Self.* 17. But say with the *Prodigal*, (in the 15. chap. of S. Luke) that the || *greatest Serpent* was thy self. Arise, and go to thy father, to thy father which is in Heaven, and say; * *father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son*. Thou mad'st me || *little lower than the Angels above*; but I made my self *little higher than the Angels below*. Thou mad'st me like the *Angels*, even to crown me

|| *Quicumque sibi se excusat accusat Deo.*
Salvian.

* Luke 15. 19,
20, 21.
|| Psal. 8. 5.

me with glory, not to glory in my fall. Yea, thou mad'st me in the *Image* and *similitude* of thy self, whilst thou induedst my *soul* with an *understanding* and a *will*; and didst place it in my *power* to *choose* the good which I *refus'd*, as well as to *refuse* the evil which I *chose*. Thou didst set me in the *Path* of *life*, gavest me *eyes* to see it, *feet* to walk in it, and thy *spirit* to direct both *It*, and *Them*. Thou the * *shepherd* of *Israel* * Psal. 80. 1. didst gently lead me like a *sheep*; but I follow'd like || a || Jer. 31. 18. *Bullock* unaccustom'd to the *yoke*. I grew wanton in thy *pasture*, and *rebellious* under thy *Rod*. I even * *hated* to be reform'd, and would not chuse the fear of * Prov. 1. 29. the *Lord*. How cheap soever it was that I sold my self to *bondage*, I sold my self to it upon *mine own terms*. I chose *Satan* for my *master*, *sin* for my *work*, and *destruction* for my *wages*. These (I say) are the *first uses* we are to make of this *doctrine*. That *God* may not *impute* our *sins* unto us, we must roundly aggravate them to *our selves*. That we may be *acceptable* in his eyes, we must be *vile* in our *own*. For the only way possible whereby to *hide* our *sins* from him, is to *lay* them open before him, from whom they cannot be ever *hid*. And when we have been our own || *Accusers*, our own *witnesses*, and our own * *Judges* too, then (and not till then) we may become our own *Advocates*. || Acculatoris primum partibus fungere, * 1 Cor. 11. 31.

*deinde Judicis, novissimè deprecatoris. Seneca l. 1. * 1 Cor. 11. 31.*

sect. 18. Besides, This *doctrine* is many *other ways useful*. For * it serves both to *keep* us from the *Aiery* * 5. *pleasures* of *presumption*, and || withal to *secure* us from || 6. the *earthly plunges* of *despair*. * It does *provoke*, and * 7. *oblige* us, to use our *uttermoſt endeavours* of performing the *conditions*, on which the *covenant* is made betwixt

C c

God,

|| Phil. 2. 12.

* 8.

|| 9.

* Revel. 3. 20.

|| Cant. 5. 2.

* Luke 19. 22.

God and us; not to give over expecting, nor yet meerly to expect, but to || work out our Salvation with fear and trembling. * It does mightily constrain us, to adore at once the justice, and the mercy of our God; who did eternally decree to punish sinners, and yet not to do it without respect unto their sins. || Last of all it does teach, even the most unregenerate, and wicked persons, not to hate their Creator, (as needs they must, who take themselves to be damn'd by a decree unconditional, and ir-respective, such as renders them unable to endeavour their Salvation, or else doth render their endeavours most vain and fruitless,) I say it does teach them not to hate their Creator, but to love Him rather, and hate Themselves. For if a man were in Hell, with this opinion, that he came not thither by any absolute, antecedent, or necessitating decree of God Almighty, but through his own obduration and obstinacy of will, and that before his being there, he might have kept himself clearly from coming thither, (by that assistance of grace which God had given him,) he cannot but confess his Judge is righteous. And when besides he shall consider, that mercy was many times offer'd him, and he intreated to receive it, and also chid for his refusal; that a Saviour did even stand at his door and * knock, and did there continue knocking, until his || head was fill'd with dew, and his locks with the drops of the night; and did not only stand knocking to awake his soul being dull and drowzy, but us'd the voice of a bridegroom even to court his unwilling reluctant soul, [open to me my sister, my love, my dove, my undefiled,] he cannot but confess, that his judge is Compassionate, as well as righteous. And this is perfectly agreeable with those remarkable words in our Saviour's Parable, [* out of thine own mouth will I judge thee, thou wicked Servant.]

Thou

Thou canst not *deny* that I *intrusted* thee with *money*, because thou *confessest* that thou didst *keep it in a* * *Napkin*. Thou canst not say that *one pound* was too * Verse 20. *little* to be *employed* to *advantage*; for He had *no more*, who made it || *five*; nay he had *no more*, who made it || Verse 18. * *Ten*. Thou art therefore *condemn'd*, not because * Verse 19. 16. thou hadst *no money*, but because *having money* thou didst not * *improve it*. I suppose the *Application* is too * Verse 23. well *known* to need *expression*. I shall content my self to say, that though the *Reprobated sinner* (in the *day of judgment*) who *persevereth* in the *doctrine* of *irrespective decrees*, will be apt to alledge *against* the *equity* of his *judge*, [that "*where*|| *nothing was given*, *no-* || *thing in equity can be requir'd*; that he cannot be "*accountable for not improving*, who had never any "*portion of grace intrusted*; and that *having no offer*, "*he cannot be punish'd for not receiving*;] yet a *Reprobated sinner* who *persevereth* in the *doctrine* of *Conditional decrees*, will be *judged* and *accused* and *condemn'd* out of his *mouth*, which cannot but * *justify the judge* * Psal. 51. 4. *in his sayings*, and *clear him* when he *judgeth*. He must needs acknowledge that he is *righteously condemn'd*; not because he *received* no *Talent* of *grace*, but *only* because he would not *use it*. The *former reprobate* will say, that he had not been a *sinner*, but that he was *absolutely rejected*; whereas the *latter* will confess, that he was *therefore rejected*, *because a sinner*. The *former* will *impute* all his *misery* to his *maker*, but the *latter* to *himself*. And so the *former* will *hate* his *Makers will*, whereas the *latter* will *blame* his *own*. Now which of *these two* is the more *odious* kind of *Reprobate*, (as there are certainly in *Hell* *degrees* of *misery*, and by consequence of *guilt* too,) every man that hath *reason* may be the *Judge*. And as he must needs have been an

|| Chi fa quello
che puo, non è
tenuto a far più

- * Mark 3. 11. *evident*, and an excellent *Messias*, who made the * *Devils* themselves confess him to be the *son of God*; so this must needs be an *evident*, and an excellent doctrine, which forceth the *Reprobates* to *justify* (and (if it were possible in *Reprobates*) to *love*) their *Judge*. When we chew upon this in our meditations, that the *God* whom we serve hath no pleasure in our destruction, and even
- || Ezek. 33. 11. || swears he hath not, to shew how much he abhors it, but (on the contrary) hath infinite pleasure in our repentance, new life, and perseverance unto the end, and hath abounded to us in means, whereby we may * fly from the wrath to come, so that if we do not, we may thank our selves; how can it choose but incite us to be dejected in our selves, and to comfort our selves in him? To vilifie our selves, and to glorifie him? To loath our selves, and love him? To distrust our selves, and rely on him? To resist our selves, and obey him? And since there is nothing but Destruction can accrew to us from our selves, from which there is nothing that can save us but God alone, how should it powerfully ingage, and even morally compel us, to go forth of our detestable pernicious selves, and cleave stedfastly unto Him, in whom || alone our help is? To fear him in his Essence, to adore him in his Attributes, to admire him in his works, to obey him in his word, to wait upon him in his Providence, in all to love him, and to love him above all; How should we make it the very Project and Contrivance of our lives, to be doing the things which we know he loves, even for this very reason, because we love him? For just as one mortal who is amorous of another, (and can aim at no better than meerly perishing in enjoyments,) thinks he can never do too much for that person of the world to whom he is the most passionately and affectionately addicted; so if the lover of our souls is very

very really the *object* which our *souls* are in *love* with, we shall not esteem it *only* our *duty*, but also our *happiness*, our *pleasure*, our *reward* to *serve* him. If he is *verily* our *delight*, we shall *study* to *do* what he *delights* in; and to *do* that *most*, which *he* hath *professed* he *most* *delights* in. How should our *love* of his *beauty*, *shining* upon us in the *justice*, the *mercy*, and the *wisdom* of his *decrees*, (which respected our *sins* as well as *miseries*, and would not *determine* our *miseries* but on *condition* of our *sins*, and to *prevent* our *miseries*, determin'd to *save* us *from* our *sins*,) *how*, I say, should it *carry* us, and *lift* us *up* above the *despicable* and *loathsome* world? not only above its *flatteries*, but above its *frights* too? above its *Pomps*, and *vanities*, its *persecutions*, and *oppressions*? above * *all* that the *savour* of wicked men can *do* *for* us, and above *all* that their *hatred* can *do* *against* us? How should we *love* him for *all* his *excellencies* of *beauty*? But above *all* the *rest*, how should we *love* him for his *love*? How *much* should we *then* have been *bound* to *love* him, if he had *so* *loved* us, and *none* but us, as to have * *given* his *only* *begotten* son, that *we* *alone* might *not* *perish*, and *alone* receive *everlasting* *life*? But with how much a *greater* *force* of *reason* are we *now* *bound* to *love* him, for that he *so* *loved* others, as well as us? that he *so* *loved* the * *world*, (of which *our* *selves* are a *portion*,) as to *send* *out* of his *bosom* the *eternal* *son* of his *love*, to be a *propitiation* || *John* 1. 18. * *not* *for* our *sins* *only*, but *also* *for* the *sins* of the *whole* world? If *Moses* was so *affectionate* to the *souls* of a *rebellious* *provoking* *people*, as to *provoke* his *maker* in their *behalf*, [O *Lord*, *if* *thou* *wilt*, *forgive* *their* *sin*; and *if* *not*, || *blot* *me*, *I* *pray* *thee*, *out* of the *book* which *thou* *hast* *written*.] as if his *own* *happiness* could hardly *please* him, unless it might also be *accompanied* with the *happiness*.

* Rom. 8. 38;

39.
Psal. 146. 3.

Psal. 56. 11.

* John 3. 16.

|| John 1. 18.

* 1 John 2. 2.

|| Exod. 32. 23.

- happiness* of his people; how can we chuse but be *enlarged* in love and *gratitude* to our God, that he was pleas'd to reconcile the * world of men unto himself? If the *compassionate Apostle* was so *diffusive* of his || *charity*, and that to his *ingrateful* and cruel *country-men* the *Jews*, as to *wish himself* * *accursed and cut off from Christ*, for his brethren and kinsmen according to the flesh, (as he *meltingly* calls the *stiff-neckt Jews*,) why should we be such *envious* and *churlish* creatures, as to *shut up* the bowels and wounds of *Christ*, against the greater part of *mankind*, which he was pleas'd to *lay open*, to every man in the world that would || *receive* him? It was the *cruelty* of the *Jews*, and more especially of the *Pharisees*, to * *shut up the Kingdom of Heaven against men*. Whereas we who are *Christians* should be so *liberal* in our wishes, and so *communicative* of *Christ* in all our doctrines, as to offer him, in our *Preachings*, to all the world. And (if it were at our choice) should rather desire to be the *least* in the *Kingdom of Heaven*, with the *fellowship* of our *enemies*, than the *greatest* without them. That is to say, of the *two*, we should rather be *contented* with the very *least* measure of *bliss* and *glory*, than that any one man should *inherit misery*. If there is such a *Jubile*, and || *joy in heaven*, over one sinner that repenteth, why should some be so *desirous*, that the far *greatest* number of souls should be *eternally* excluded by a most *absolute* decree, not only from the act, but from the very *possibility* of such *repentance*? It is a kind of a *Proverb*, that men most *easily* do believe, what most *earnestly* they desire. And sure as many as do believe, that Gods decrees are *irrespective*, and *unconditional*, and that he did not intend to be a *general Saviour*, but only the *Saviour* of a few, (vessels of *absolute election*, of which they reckon

* 2 Cor. 5. 18,

19.

|| Rom. 9. 2.

* ὁ ἑαυτοῦ

τοῦ ἀποστόλου

βλήτη, exclam.

mat Clemens

Romanus in

Epist. ad Cor.

P. 69.

|| John 1. 29.

* Mat. 23. 13.

|| Luke 15. 7.

reckon themselves the *chief*,) cannot chuse but be *willing* that *so* it *should* be; which if they should venture to *deny*, they must professedly *fight* against that, which they *believe* to be the *will*, (and the absolute *will*) of the *Almighty*. They who *believe* it the *will* of *God*, [that the *greatest* part of *mankind* should be *inevitably* damn'd, by a *necessity* lying upon them from his *absolute* decree, which wholly left them without the *means*, or *possibility* of *Repentance*.] cannot for *shame* but *confess*, that they would very *fain* have it *so*, however *shameful* it appeareth to be *so* *cruel*. And though it *is* not *so*, they *wish* it *were*, because they cannot *indure* to be *erroneous*. But if *Dives*, even in *Hell*, was not *so* very ill *natur'd*, as not rather to desire to be *tormented* * there *alone*, than that his *brethren* upon *earth* should keep him *company*; how much *less* should we grasp at having the *Monopolie* of *Christ*, and all the *means* of *Salvation* in our *Inclosure*? Rather how *joyful* should we be, that *all* our *brethren* after the *flesh*, who were *sons* of *Adam* as well as we, (and therefore *flesh* of our *flesh*, and *bone* of our *bone*, and whose *bodies* are *informed* by the *same* kind of *soul*,) should have an *interest* in *Christ*, as well as we? Since we are *commanded* by *Christ* himself, to love our || *neighbours* as our *selves*, and to reckon our * *enemies* || as one sort of *Neighbours*, whether *enemies* to our *persons*, (as persecutors and slanderers,) or *enemies* to our *Creed*, (as *Jews*, *Turks*, and *Infidels*,) whom our *Lord* hath *injoyn'd* us not only to *forgive*, but to || *love* and *pray* for; to *love* their *souls*, to *pray* for their *Repentance*, and to *desire* they may be *sharers* of *immortality* and *bliss*; (of which we shall not have the *less*, but rather the *more* for having *sharers*;) How *comfortable* a *doctrine* must this be to us, (whilst at least we have

* Luke 16.
27, 28.

|| Mark 12. 33.
* Luke 6. 35.

|| Mat. 5. 44.

have *bowels* and *yernings* in us,) that *God* hath no pleasure in any mans *Ruin*? that one great end of his *Incarnation*, was, to take away the *sins* of the world? by of the *Barbarous, Idolatrous, and Heathen world*? by *tasting death* for || every man, and by consequence for our *enemies*, who (be they never so *implacable*,) should have the most of our *pity*, but not the least of our hatred? If *Christ* himself so loved us, whilst we were *enemies*, as to lay down his life to make us friends, how dear ought our *enemies* to be to us? and how glad should we be, that they also have a *Saviour*? and that their *Saviour* is the very same with ours? I confess that || such men as are *men-slayers* by trade, and have long been so conversant with blood and slaughter, that they are *skilful* to destroy, may (without any *distemper*) behold the most sad, and most gasty spectacles; and laugh at other men as cowards, and poor-spirited people, who presently sicken at the sight of anothers sufferings. And so perhaps may a *Chirurgion*, whose hands and heart have been accusom'd to the searching of wounds, and dissecting of bodies, perhaps in cutting up some alive too, meerly to find out the *milkie veins*. And we know that some writers have been so sturdy, as to believe (without trembling) an unconditional *Reprobation*. Beholding (even with pleasure) the greater part of the world in a bottomless lake of fire and brimstone, to which (say they) they were determin'd, before they were, by an *immutable decree*, without the least consideration of the very least sin, meerly to manifest the dominion of the *Omnipotent Creator* over the work of his hands; And looking upon others as faint-hearted

|| Notum illud Caligulae; Ita feri, ut mori se sentiat; & illud, Utinam Populus R. unam cervicem haberet! de Temporibus suis querebatur, quod nullis calamitatibus publicis insigniebantur. Et sepe in conspectu praevalentis Quaestiones per tormenta habebantur. Etiam Claudius Tormentis Quaestionum delectabatur; & Nero Urbis incendium lyre Cantu conspexit. Sueton. in ipsorum vitis.

hearted men, meerly because they are so tender, as to be sick with the thought of any such * horrible decrees.

* Decretum
horribile fa-
ctum Calvino,
(Inst. l. 3. c. 23.
Sect. 7.) alibi
citato.
|| Gen. 49. 6.
* Rom. 14. 15.
* Rom. 3. 4.
* John 17. 17.
|| 1 Tim. 3. 15.
* 2 Cor. 5. 14.
|| 1 Tim. 4. 10.
Heb. 2. 9.
John 4. 42.
1 John 2. 2.
1 Tim. 2. 2.
Matt. 5. 15.
Act. 17. 30.

Sect. 19. But O my soul! come not thou into their || secret. Nor do thou slay one soul for which Christ * dyed, no not so much as in thy fancy. Let God be || true, and every man a * liar. His || word is truth. His * Church is the pillar and ground of the truth. His word and his Church do say expressly, that Christ died for || all men. For || every man, for the || world, for the || whole world. It is his desire, that all men should be sav'd, [who will not be their own hinderance,] and that the light of the Gospel should not be hid under a bushel, that all men living (if they will) may come to the || knowledge of the truth. He cannot absolutely will the condemnation of any, any where, who commandeth || all men, every where, to || repent. And so the Reprobates Destruction is from * himself. Now to find out the causes of that Diseases, which hath corrupted the wills of so many men, (the Constitution of whose souls came sound and || healthful out of the hands of their Creator,) and after the knowledge of these Causes, to administer some counsel for the forwarding of the Cure too, I must pass from the second to the third Particular I proposed.

* Hof. 13. 6.

|| Wild. 1. 13,
14.

The strange unreasonableness of the will in its surdy Resolutions of courting Death. God puts his People to their Διόν. And if he cannot affright them with their Danger, he would convince them of their Madness. Since 'tis resolv'd they will perish, he desires to know why. Quare moriemini? Why will ye die?

C H A P. III.

The Madness of the Will in its Election.

A first conference with the willful.

Señ. 1. **I**T was indeed (from the beginning) a principal part of my Design. (and upon this very Ground that I thought it most pertinent, as well as useful.) to insist more especially upon the *particle* [Why.] And to inquire after the *reason*, why the *major part* of mankind should *chuse Destruction* rather than *Life*. (for that they *chuse* it, I have already shew'd in some measure, and shall have farther occasion to shew anon; and that they are the *major part*, is put by our * *Saviour* without all question. My inquiry therefore shall be,) why the || *Chaff* should be so much, and the *Wheat* so little; *Satan's Followers* so many, and *Christ's* so few; the * *Goats* so common, and the *sheep* so scarce. In a word, why the far greater number of men (the *House of Israel* not excepted) should rather *Herd* with those *Goats* which *walk* in the *broad way* that leadeth to *Destruction*, than *flock* together with those *sheep*, which walk in the *narrow way* that leadeth unto *life*?

Quest. 1.

|| Mark 5. 13.

Señ. 2. Say therefore ye *numerous* and *giddy Herd*, who like the *Swine* of the *Gadarens*, dornn so violently into the || *Sea of Misery* and *Destruction*; *Quare moriemini*? *Why* will ye die? Perhaps ye will say, there is a *fallacy* in the *Question*, which *presupposeth* what it should *prove*. Because if ye die, it is not *with*, but *against* your

your wills. But this is an *answer*, which if it serve your turn, it doth not *mine*; it evincing nothing to *me*, save only the *shortness* of your *reasoning*. For though [*To die*] is against your *wouldings*, yet it is not properly against your *wills*. That God of *Truth* and *Sincerity*, who cannot put *fallacies* upon his *Creatures*, doth *presuppose the Truth* of this Proposition [*Ye will die* O house of Israel,] because he asks after the *reason*, [*Why will ye die* O House of Israel?] Every *Sophister* can tell you, it is a *Rule* in *Demonstration*, that the *Question Cur sit*, [*why* it is so,] doth *presuppose* the *Question An sit*, [*whether* a thing is so, or not.] The τὸ εἶναι is always *before* the τὸ διὰ τὸ εἶναι. A thing must needs have a *being*, before it can have a *reason*. It is in vain therefore to say, that *sin alone* is your *choice*, and that *Death* is no other than your *Inheritance*; that you only *chuse* the *Antecedent*, and that the *Sequel* doth follow of its own *accord*; that the *Act* is the thing you are in *love* with, but that you *hate* the *sad end* to which it leads; for *this* doth but shew the greater *madness* of your *choice*, so far is it from inferring you do *not choose*. 'Tis true, you utterly *hate* *Death*; and yet 'tis proper to say, you *choose* it too. For this *Question* of God Almighty, [*Why will ye die?*] is as much as to say, [*why will ye do that*, which fain ye *would not?*] Ye *would not die*, were it not for those *pleasures* which ye suppose to be in *sin*; (and that is only an *elicit* action of the *Will*;) but yet ye *will* injoy those *killing pleasures*, and therefore *will die*; (and this is *actio imperata*, such an *action of the will* as thrusts it self into *exercise*.) When ye say that if ye die, [*ye die against your own wills*,] ye only mean your *velleity*, which is not a *willing*, but *woulding* rather. Whereas when God says, [*why will ye die?*] He speaks distinctly of a

volition, which is the *ultimate dictate* and *resolution* of the *will*. All that ye say, is [*non moreremur*, we would not die;] but that which God says, is [*Quare moriemini? why will ye die?*]

Quest. 2. *sect. 3.* I must therefore ask a second time, *Quare moriemini, why will ye die?* Will ye only, because ye are confident that ye *must*? Is it in humble conformity of *your* will to *God's*, who hath absolutely decreed it, and whose will is a *law*, which as it *cannot* be *resisted*, so it *ought* in all reason to be *obey'd*? That cannot be. For had there been a *necessity* that ye should perish, God would not have askt a reason [*Why*]. Had it been *first* of all *his* will, he would not have thrown it upon *yours*; he would not *then* have said, [*why will ye.*] And had ye not been once in a state of *life*, he would not then have ask't, [*why will ye die?*] For a *stone* cannot *die*, a *clod* of *Earth* cannot *die*, *nothing* can *die* but what doth *live*. Had your *sins* been *unavoidable*, he would not then have said * *cast away from you* all your transgressions. Had your *Repentance* been *Impossible*, he would not have added, || *make ye a new heart, and a new spirit*. Had he *delighted* in your destruction to shew his *Power*, he would not have* protested that *he hath no** *pleasure* in the *death* of *him that dieth*. And had ye not been able, being *sick*, to contribute something to your *Recovery*, he would not have concluded, *wherefore turn* || *your selves and live*. Say not therefore within your selves, that his *secret* will is directly contrary to his *revealed* one. For to *speak one thing*, and mean the *contrary*, is worthily reckon'd amongst *our vices*; and shall we be so blasphemous, as to ascribe it to *his Divinity*? No, *let God be true, and every man a liar*, Rom. 3. 4. When God is pleased to
stoop

* Ezek. 18.
verse 31.

|| Ibid.

** Ezek. 33.
11.

|| Ezek. 18.32.

stoop in *Scripture* to many an * *Anthropopathia*, (which is a speaking to men *after the manner of men*.) 'tis from a merciful desire that we may rightly understand him, so far is He from intending to obscure his sense, when he is pleased to express it in plainest Terms. Had his peremptory will been all his Reason, (in the matter of your Destruction,) he would have told you that ye *must* die, and not have inquired, why ye *will*. He would not have bid you || strive to enter in at the strait Gate, || Luke 13. 24. but rather have told you, it is in vain. It is in vain to strive, where 'tis impossible to obtain. We account it a vain thing to wash a Black-moor, or a Brick; but 'tis a vanity of vanities, to strive against the current of a most peremptory Decree. Say not therefore that ye *will* die, because ye *must*; and that ye *must*, because ye *can*; and that ye *can*, merely because it is decreed; and that it is decreed because it *is*. Say not to your selves, there is an absolute necessity of all events, and so by consequence of your sins, and so by consequence of your Destruction. For God hath been faithful in every thing that he hath promis'd, and hath not * suffer'd you to be tempted beyond your strength; but together with the temptation hath made a way, if not for conquest, yet for escape. He did purge you, but you were not purged: (Ezek. 24. 13.) that is to say, He did his part, but ye did fail of doing yours. He did not leave you from the beginning, but ye by degrees have basely left him. His Grace was not wanting, but ye were wanting to his Grace; ye did not || stir up the Grace of God that was in you; Which was not therefore insufficient, because (by your means) it is become ineffectual. * Deut. 32. 4. 1 Sam. 15. 29. Plal. 54. 6. * 1 Cor. 10. 13. || 2 Tim. 1. 6.

SECT. 4. I must ask therefore a third time; *Quare Quesit. 3. moriemini, Why will ye die?* Is it because it is noble?

Or

Or because it is *lovely*? That cannot be. For the Question is not meant of the death of *grace*, which we do *presently* suffer in the *commission* of our sins; nor is it meant of the death of *nature*, which is but a *transitory effect* of our sins; but it is meant of the *death Supernatural*, which is the *endless end and Consummation* of our sins. Now can ye possibly be *ambitious* of some *eminent place* in the *ugly territories of darkness*? to be *principal persons* in the *Kingdom of destruction*? Or can ye have the *Curiosity*, to try what *musick* there is in * *weeping*, when joyn'd in *consort* with *gnashing* of * *Teeth*? Or hath the *Serpent* given you such a *Philter*, as makes you *amorous* of the || *worm* that *never dieth*? and even to *court* the *embraces* of that *strange fire* that's *never quenched*? (like the *Romans* in *Arrian*, who became *Idolaters* of their *disease*?) Can you be *really* of that *opinion*, which is fasten'd on the *Gymnosophists* in *Antiochus* his time, whom no *torments* of that *Tyrant* could ever move from *this assertion*, [*nihil jucundius esse quam pati*,] that there is nothing *sweeter* than *sufferings*? And that the *pleasanteſt* thing, is to be in *pain*? It cannot be. For though a man might possibly be pleased with the *first death*, which is of the *soul only*; or with the *second death*, which is only of the *body*; yet can he not possibly with the *third*, which is a *never dying death* both of *body and soul*. It is an arrant *contradiction*, that the most *formidable* things in the world should be *immediately* the *object* of our *desires*. If we are so *impatient* of the *Toothach*, or the *Gout*, which commonly affects but *one part* at *once*; we cannot sure be *desirous* of having *every part*, at *once*, *immoderately* tormented with *every pain*, and that *for ever*.

Quest. 4.

Seçt. 5. I must ask therefore a *fourth time*, *Quare moriemini*,

moriemini, why will ye die? Certainly the answer must needs be *this*, that men do *wilfully die*, because they *wilfully sin*. For as when *lust* hath conceived, it bringeth forth *sin*, so *sin*, when it is finished, bringeth forth death. Now there is such an immediate and essential tie betwixt the cause and the effect, the work and the wages, *sin* and death, that he who doth *wilfully* embrace the first, doth *wilfully* run upon the second. For as a man that cuts his finger, to try the vertue of his salve, or the sharpness of his knife, however his Curiosity is the cause of that wound, is yet properly said to have willed his harm, because he will'd that very thing which did inevitably produce it; so though no man doth will the commission of his sins, to that very end that he may be damn'd, but because he is bewitcht with some allure-ment in the Commission; yet because he well knows, that the inevitable wages of sin is death, and that the cause being premised, the effect of necessity must follow after, he is properly said to will, what he most of all would not; and does chuse that thing which he abominates, if but for this reason only, that it was put to his choice. There is a strict connexion betwixt sin and Death, unless Repentance step in between them. Nor is it likely that God Almighty will allow that man an opportunity of repentance, who knowingly sins on that Presumption. He then that knows a wilful sin does work death, and yet does chuse a wilful sin, does by a necessary consequence make Death his choice too.

Señ. 6. But *this* is an answer, which however true, is not sufficient. Because, though it satisfies the first Question, it also serves to beget a second. For I must enter into a second conference, with all habitual indulgent sinners, and put them to the Question, what kind of reason

A second conference with the wicked.

reason they can pretend to, why *refusing* the good, they should so *eagerly pursue* the evil. (I mean the evil of sin, precisely consider'd in it self, without relation to the evil of punishment.) * *Quest. I.* Will ye say, (as before,) there is a fallacy in the *Question*? And that your sin is not your choice, but your necessity? And that ye walk in the broad way, because ye cannot in the narrow one? And that ye therefore cannot walk in the narrow way, because it is so *incumber'd*, not only with the *Precepts* of *Jesus Christ*, but many times with his *cross* too? And that ye therefore are not able to bear the yoke of his *Precepts*, or take up the *burthen* of his *Cross*, (which lie as *obstacles* in your way,) because that *God* hath left you *destitute* of *means*, or *motives*, exactly *sufficient* for *such a work*? || No, That cannot be. For if ye had not the *means* from *God's grace*, and the *motives* to it from his *promises*, the * *yoke* of *Christ* would not be *ease*, nor his * *burthen* light; and his *commandments* would be || *grievous*; which is a flat *contradiction* to the words of our *Saviour*, and of *S. John*. Say not therefore that ye *sin*, because ye cannot do otherwise. For though *without* *God's grace* we are so far from *doing good*, (as the *Pelagians* boldly affirm.) that we cannot *desire* it, (as the *Semi-pelagians* affirm we can,) yet what is * *impossible* to man, to *God* is *ease*; and through him that

* Mark 10. 27.

|| Phil. 4. 13.

|| Θεός σωτηρίῳ πάντα τοῖς ἡσπας.
Mofchion.

|| ἔστι καὶ μὴ φιλοσυματεῖν, καὶ καθά-
ρις γινώσκειν, ὅς θανάτου καταρτυνῶν,
καὶ τὰ ἀμείνων εἰδέναι, καὶ πάντα δύναι.
Plot. Enn. 2. l. 9.

|| *strengthens* us, we are able to *perform*, what he is able || to *injoyn*. We can *suffer*, by his *patience*, what, in his *wisdom*, he can *inflict*. We can *chuse*, by his *direction*, what, in his *goodness*, he can *propose*: In short. The *only measure* of our *obedience*, is to be taken from his *commands*. We can *believe* his *promises*,

*promises, and do his will; we can resist his enemy, and drink his cup; but by his wisdom, and by his grace, by his power, and by his patience. By the first helps of grace, we can desire him, if we will. By virtue of the second, we can obey him, if we will. And by virtue of the third, if we will, we can persevere in him. He leaves no means or motives unessayed. 'Tis he that persuades us by exhortation, that allures us by promises, that moves us by example, that frights us by danger, that invites us by miracles, and (when all that will not do,) 'tis he that expostulates with us in compassion, (as heretofore he did with Israel,) Quare moriemini? Why will ye die? Each person in the Trinity works peculiarly to our good. We want not God the Father to give us light, nor God the Son to give us example, nor God the holy Ghost to direct the way. And can there be any thing more unreasonable, than not to follow, when our Saviour leads us? Or than to stand still, when the blessed Spirit accompanies us? Nay, even then to go backward, when the Father himself doth as it were drive us? He must be sure very Frantick, and fitter for a Bedlam, than for a Paradise, whose peremptory will is neither drawn by that Example, nor melted by that Love, nor controul'd by that Power. All the courtesie (if I may call it so) which God requires at our hands, is that we will open, when he earnestly knocks to enter; and that when he is enter'd, we will not *intreat him to depart out of our coasts. But that * Mar. 5. 17. we will invite him to work his own will in ours, by conforming ours unto his own. That we will suffer him to inform our souls, as our souls do our bodies. That, he inflaming our hearts, we may be fill'd with his love; that, he enlightning our heads, we may be beautified with his knowledge; that, he opening our mouths, we*

E c

may

may be *shewing* forth his *praise*; that, he *stretching* out our *hands*, we may be *feeding* his *members*; that, he *ordering* our *feet*, we may be *walking* in his *ways*.

sect. 7. And as we have the *means* of *chusing* well from the *infusions* of Gods *grace*, so (by the *help* of *that*) we have *means* too from our *own nature*. Our *virtue* is almost as *natural* to us as our *passions*. I am sure it is *grafted* upon that *stock*. Do but *inoculate* a little *sprig* of *moderation* upon thine *anger*, and it *sprouts* up *valour*. Let the *sun* but *shine*, and give some *warmth* to thy *fear*, and it becomes *Prudence*. Thy *concupiscence*, well *manur'd*, will grow up *temperance*. Give but *measure* to thine *Appetite*, and what is *self-love* in the *root*, will in the *flower* prove *justice*.

We want no
motives.

sect. 8. But this is not all. We have not only *means*, whereby to *order* our *wills* aright; but *motives* also, to *intice* them: not only *grace* above *nature*, and *nature* under *grace*, to *incline* us from *within*, but *Affectives* also, to *charm* us from *without*. Such is the *loveliness* of the *object* God hath *commanded* us to *will*; and such the *vastness* of the *Reward* we are *incouraged* to *expect*. Our *task* is no harder, than to *chuse* the *greatest good*. And * *goodness* (we know) is the *proper object* of our *Appetite*. So that our *duty* doth even *draw* us without the *hope* of a *Reward*. But our *Reward* is so *immense*, that nothing can *hold* it but a *Heaven*. And *Heaven* (we know) is the *highest object* of our *hope*.

* Διὸ καλῶς
ἐπερωπύατο
τὰ ἀγαθὸν ὅτι
πάντα ἐπισ-
ταί. Arist.
Eth. I. 1. c. 1.

From the love-
liness of our
duty.

* * Isa. 5. 20.

sect. 9. I say, the *good* we are to *chuse* is so *desirable* in it *self*, that we never desire the *evil*, but in the *no-
tion* and *likeness* of it. We are fain to call * *good*, *evil*, before we can easily *refuse* it; and * *evil*, *good*, before

we

we can easily affect it. The *Greeks* did happily express it by a * *Compound word*, which signifies *beauty*, as well as *goodness*. Perhaps to intimate unto us, that *real beauty* is nothing else; and that nothing is lovely, but so far forth as it is good. It was therefore the greatest and most glorious Title the *heathen Potentates* had to boast of, that how ill soever they were, they had yet the prerogative of being stiled [*ἐνεργῆται*, that is literally] *well doers*, or (as we render it) *Benefactors*. To this the words of our Saviour do very evidently allude. || *The Kings of the Gentiles exercise Lordship over them, and they that exercise Authority are called Benefactors.* Which (in the judgment of the most carnal) doth make for the credit of being good. Besides, the doing of our duties doth make us free too. For whilst the wicked is * *holden in the cords of his sins*, and whilst every one that doth sin, becomes the || *servant and slave of sin*, (his Sovereign reason being depos'd, and brought into Captivity by the rebellion of the * *members*;) the || *good man is free in the midst of bonds.* (as Philo the Jew could truly say.) and the service of God is perfect freedom, (saith our Liturgy.) Which shews the privilege of liberty, wherewith goodness indows her children. Even the liberty of *Saints and Angels*, wherewith Christ hath made us * *free.* That inward liberty of the || *heart*, whereby the Psalmist was enabled to run the way of the Commandments. Nor doth it crown us only with liberty but with abundance of life too. For Honorable age is not that which standeth in the length of time, nor that is measured by number of years; but * *wisdom is the gray hair unto men, and an unspotted life is old age.* And therefore 'twas Philo's observation, that though some of Abrahams Progenitors lived more than three times as long as he, he is yet the

* καλοκαγα-

θία.

Which gives us first Honor.

|| Luke 22. 25.

2. Liberty.

* Prov. 5. 22.

|| John 8. 34.

* Rom. 7. 23.

|| τὰς ὁ σπυ-

δαὶς ἐλδο-

3. Long life.

* Gal. 5. 1.

Rom. 6. 18.

|| Phil. 1. 12. 32.

3. Long life.

* Wisl. 4. 8.

9. 13.

very first, whom the *Scripture* stiles an *old man*.

* ὁ ἀληθὴς πρεσβύτερος ἔκ ἐκ μῆκος
ζῆσιν, ἀλλ' ἐκ ἐταίρω βίῃ θεωρεῖται. Phi-
lo. πρὸ νόμων ἀγέγων, pag. 303. in
Gen. 25. 8.

|| Δεσφύει δ' ἔτι, τίς τῶν ἡλικί-
ων, ἢ τὸ ἔτι νεαρόν. ἢ γὰρ παρὰ τὸν
χρόνον ἢ ἡλικίαν, ἀλλὰ διὰ τὸ κατὰ
παύση ζῆν καὶ διακινῆσαι. Arist. Eth.
lib. 1. cap. 3.

* i fanciulli di
centi anni.

|| πολυχρόνιος
παῖδας λεκ-
τίον. Philo.
pag. 303.
* Wild. 4. 13.

|| Solus sapiens
longævus.

* Job 28. 28.

|| James 1. 27.

* Because our *man-hood* is to be
measur'd, not by the *number* of our
years, but by the *wisdom* of our
actions, and the *exactness* of our
lives. And so the *young man* of *A-*
ristotle, who is || *excluded* from
hearing his *Ethick Lectures*, is call'd
by him a *young man*, not for the
princity of his *years*, but for the *vi-*
tionness of his *actions*, and the

youngness of his *discretion*; for being every whit as
foolish, and as *passionate* as a *child*. There are *infants*
of no less than an * *hundred years old*, (in the *Italian*
Proverb.) And they whose *years* have been *evil*, as well
as *many*, are no more (in *Philo's judgment*) than
|| *Babes stricken in years*, or *overgrown boys in gray*
beards. Whereas the man of a *prudent unspotted life*,
being made *perfect in a short time*, * *fulfilleth a long time*.
He is a *man*, *betimes*; and an *old man*, *quickly*; he hath
abundance of life in a little space; not a *multitude* but
weight of years; what he wants of the *number* and
bulk of days, is made up to him in the *real intrinsique*
value; as *one piece of Gold* hath the *force and viriue* of
many shillings. And, at least in *this sense*, the *Latine*
Apothegm is *true*, that the *wisest man is the || longest*
liver. For He is the *Wiseest*, who is the *Best*. The *fear*
of the *Lord*, that is * *wisdom*; and to depart from *evil*,
That is *understanding*. He that is so *wise*, as to be so
innocent, (by keeping himself || *unspotted* and *undefiled*
from the *world*,) hath *all the honour* and the *comfort* of
a very *old age*, without the *dotage*, the *Avarice*, the
testiness, the *distrust*, and all the other great *Infirmities*,
to which a man is made *subject* by meer *Duration*. But
this is not all. For as the *fear of the Lord* doth make us
wise,

wife, so the blessing of wisdom doth make us Rich too.

* For the Gold and the Crystal cannot equal it; nor shall silver be weighed for the price thereof. It cannot be valued with the Gold of Ophir, with the precious Onyx, or the Saphir. No mention shall be made of Coral, or of Pearls. The Topaz of Ethiopia is not to be named the same day with it. For the price of Wisdom is above Rubies. But the greatest expression of that happiness which the duty of man doth invest him with, we may receive from our Saviour, who is of greatest Authority to make it good. For as a woman (as 'twere ecstatic) brake out in reverence to our Saviour, [|| Blessed is the womb that bare thee, & the paps which thou hast suck'd,] he immediately answer'd [with an ἐπαύρησεν] by way of correction of what she said, * yea, rather blessed are they, that hear the word of God, and keep it. And thence S. || Austin doth well infer, that the Virgin Mary was much happier, in obeying Christ, as her Master; than in bringing him forth, as her Son. So that it honour, or liberty, or length of days, or riches, or even blessedness it self, may have the favour to pass with us for things desirable, what God hath commanded us, as our duty, may well suffice us for our reward too. Although we had so much in us of the Sadducee, as not to believe a Resurrection, or so much of the Atheist, as not to believe an Immortality, but should reckon the departure of our souls from our bodies, a meer Return into their primitive Nothing; yet me-thinks there is Allurement enough in goodness, not to challenge our choice only, or our suffrage, but even our Industry, and sweat too. So far are God's commandments from being * grievous, that there was never a more pleasant or a more obliging speech from our blessed Saviours own mouth, than that with which he concluded the first

4. Riches.

* Job 28. 14, 15, 16, 17, 18, 19.

5. An Inchoation of bliss it self.

|| Luke 11. 27.

* verse 28.

|| Beatior Maria percipiendo fidem Christi, quam concipiendo carnem. Aug. Tom. 6. de sanc. virg. c. 3.

* 1 John. 5. 3.

* Marth. 5. 48. first *third part* of his *longest Sermon*; * *be ye perfect*, even as *your Father in Heaven is perfect*.

From the
greameſs of
our Reward.

ſect. 10. And if now to the *Amiability* of Gods *Injunction*, (which is to *deſire* the things that *naturally* are *moſt deſirable*;) we add the *richneſs* of his *Promise*, which is to *feast* our ſelves with the *viſion* of that *Being* that is *inviſible*, and to *inherit* that *Kingdom* which || *fleſh and blood cannot inherit*, (where we ſhall not have the *weakneſs* to *want* our preſent *injoyments*, but the *perfection* to be *without* them; and where we ſhall be *raviſht* with *ſuch* a *glory*, that the *eye of reaſon* is *too dim* to ſee it; ſuch a * *weight* of *glory*, that the *heart of man* is *too narrow* to hold it; ſuch an * *eternal weight* of *glory*, that the *life of man* is *too ſhort* to utter it;) if, I ſay, we but conſider the *exceeding richneſs* of our *Reward*, (which to ſpeak of *more at large* is not the *buſineſs* of this *place*;) there will be nothing more remaining to make our *choice* of *evil* yet *more unreaſonable*, beſides the *diſcouragements* which we receive, both from the *work*, and from the *wages*, from the *guilt* it ſelf which *accompanies ſin*, and from the *puniſhment* which always *dogs* it.

Queſt. 2.

ſect. 11. What is it then that ſo *transports us*, out of our *wits*, and our *intereſt*, that (of the two great *Rivals* and *ſolicitors* of our *Conſent*;) we ſhould *refuſe* the *good*, and *choſe* the *evil*? The *uſual motive* to our *choice*, is either the *credit*, or the *Proſit*, or elſe the *Pleaſantneſs* of the object that lies before *us*. Now for *which* of *theſe* is it, that we are ſo often *in love* with *ſin*? Is it becauſe it is *creditable*? That cannot be. * For

* ὃ ἀδίκηται
ὁ θεὸς καὶ τὸ
εἶναι καλόν, καὶ τὸ δοκῆν
εἶναι, ἔτι πρὸς ἀλήθειαν
διδοίμενον ἔσθαι, καὶ τὸ
οὔτι μὲν ἀλλό-
γητον. Philo.

even

even the *señaries* of *vice* are fain to *dress* up its *ugliness* in the *shape* of *virtue*. There is no man *prodigal*, but *pretends* to *munificence*. No man does *reverence* to his *Pride*, but that he *supposeth* it *Magnanimity*. The *rich* man would not be *sordid*, but that he *thinks* it *frugality*. Nor the *worldlyman* *distrustful*, but that he counts it *Prudence*. No man *acknowledgeth* his *Debauch*, but under the *Title* of *good fellowship*. Nor will any *confess* a *lightness*, till it be *coyned* *Affability*.

Señ. 12. What may then be the *reason* of our pre-*Quæst. 3.*
posterous choice? Is it because it is *Profitable*? No so

far from it, that (though *virtue* is a thing which we may have for *taking up*, and when we have it, it *eats* no *bread*, yet) it *costs* men * *dear*, to be *damn'd*. For (besides that *nothing* is *truly* || *profitable*, which is not so in the *day of wrath*, when *all the riches* in the *world* will *profit* || *nothings*,) there is hardly any *one* very *considerable vice*, which is not more *chargeable* in the *keeping*, than any *two* or *three Persons* in a *well-order'd Family*. I pray how many *mens estates* have been *sacrific'd* to their *Humour*? or *devoted* to their *vain glory*? One takes up *money* upon *Use*, to *throw Dice* for the whole *Principal*. Another *sells* a *Lordship*, to buy the *Title* of *my Lord*. Some (like *Crispin* in *Juvenal*) *bestow* as much upon a *rare fish*, as would have *bought* the * *Fisherman*. Others (like them in *Pliny* who were [*periculis vestita*] *bedeck't* and *beautified* with as many *hazards* of *mens lives*, as the *Jewels* and other *Rarities* they were *cloth'd* withal,) have *lavish't* out as much as would have served for the *Patri-monies* of *Nine* or *Ten Orphans*, meerly to crown so many *Fingers*. There are those have been so *captivated* by the *meagre pleasure* of some *Game*, that (like

* Omnium vir-
tutum tutela
facilior est, vi-
tia magno co-
luntur. Sen.
|| Prov. 11. 4.

* Potuit for-
tasse minoris
Piscator, quam
Viseis emi. Ju-
ven. sat. 4.

Actæon

* *Threicii quon-
dam præſepia
Regis Pecervunt
dapibus ſan-
guinolenta ſuis.
Ovid. in Ibin.
|| Præda ſuis
canibus non
minus ille ſuit.
Idem.*

* *Rapaciſſi-
mum quemque
procuratorum
ad ampliora
officia promo-
vit, quò mox
locupletiores
condemnavet.
Quibus pro
ſpongiis uteba-
tur, ut ſeccos
maſaceret, &
humentes ex-
primeret. Suet.
in vitâ Flav.
Veſpaſian.
|| Mat. 16. 26.*

*Aſæon, and Diomedes,) they have been devour'd, and eaten up, even by their * Horſes, and their || Hounds. How many are there that have parted with the rich Dowries of their Wives, only to purchaſe the embraces of here and there a fulſom Harlot? how many have melted down their fortunes in the fire of contention, and would not let fall a ſuit at law, till they have not been able to hold it up? how many mighty mens eſtates have either run out at their Taps, or been ſwallowed down at their Tables? It were endleſs to make a Bill of the coſt and charges, which paltry vice hath put men to. Even the covetous man himſelf is brought to poverty by laying up. For, beſides that his Treasures are apt to make him a malignant, (that is to ſay, a publick ſponge, which having drank it ſelf full, one * Veſpaſian or other knows how to drain it,) his very Avarice, like a Thief, doth always rob him of the Uſe of his poſſiſſions; and like a moth, or worm, doth eat him out of the Injoyment. So fit is that ſaying to paſs amongſt us for a proverb, [*Nemo gratis malus eſt.*] There is no ſinner living (no not the moſt Proſperous and Thriving ſinner,) but pays very dearly for being wicked. For (beſides the no || profit of gaining a whole world, by the loſs of a more precious and a more dear-bought ſoul,) I appeal to the knowledge and experience of thoſe that read me, whether it is not very much cheaper to build an Hoſpital, or an Alms-houſe, than to be put to the maintenance of ſome ſingle ſins.*

Queſt. 4. Sect. 13. What then can be the reaſon of ſo very wild a choice? Is it becauſe that ſin is Pleaſant? No, take a ſinner at the jocund'ſt, and you will find his jollity but his diſeaſe. Like a man bitten with the Tarentula, (or having ſwallow'd down a weed they call * *Sardôa,*)

* *Sardōa*,) that laughs himself to death, and so is murder'd by that that but looks like merriment. What a scorching pleasure is it for the revengeful man, to be still burning in the fire? How lean a pleasure for the Ambitious, to be still feeding upon the Air? How gross a pleasure for the drunkard, to be still wallowing in the mire? How dry a pleasure for the covetous, to be still groveling upon the earth? 'Tis true that these are call'd pleasures, and so they may be; but such painful pleasures, as nothing can represent, but a man tickled into his grave; or a Palate that is wounded with a sting dipt in Honey; which whilest the Taste enjoys, the Touch suffers. And so at once it does affect, not only the same person, but the same part too, with *Delight* and *Torment*. Yet still with this difference; that the *delight* is transient, but the *torment* lasting. Behold the man of uncleanness, in his *Cornelian Tub*; the man of softness and sloth, in his *gout* and *strangury*; the man of envy and bitterness, in his consuming *He-tick*; and || you shall find their sins so far from being pleasant, that they give them, before-hand, a *Tast of Hell*. There is not any lean slave that tugs at the oars in the *Turks Gallies*, but lives a very easie life, if compar'd with the drudgery in the *Devils work-house*. Thus if the question should be put to every serving-man of *Satan*, which was put by *God* himself to a back-sliding *Israel*. * what is the high place wherunto ye go? What excellent things do yee see in vice, that ye should imbrace it rather than virtue? they will not be able to afford us one word of sense.

Seet. 14. Now if death is so frightful. when considered in its self, (as hath been shew'd in the first place,) and withal so unlovely when consider'd in its cause, (as hath been shew'd in the second,) it may be

F t

asked

* *De Sardōa*
vide *Diofcorid.*
l. 6.
Sardonis quon-
dam modo herbis
omnem Roma-
novum populum
pates saturatum,
moritur, & ri-
det. *Salvian.* l. 7.

|| Quid in la-
boriosus? quid
clementia re-
missus? quid
crudelitate ne-
gotiosus? va-
cat pudicitia,
libido occupa-
tissima est. *Sen.*
Ezek. 20. 25.
* Cum illis po-
tius itis, quā
in Templum
meum? quid
in eo videtis
eximii? *Grot.*
in locum.

asked in a *third conference*, (comparing the one with the other,) *Quare moriemini etiam post mortem morituri* ? (That is to say, as I interpret,)

A third Conference with the wilful.

Señ. 15. Why will ye die the death before death, which is the *only parent* of the death after death? Why will ye die that *temporal death* of the *soul*, (by losing grace, and *Gods favour*,) whose *end* and *wages* is death *eternal*? For what *imaginable reason* can ye *hate* the *wages*, and yet *love* the *work* by which the *wages* is to be *earn'd*? and in *requital* of which it must *inevitably* be *paid*? Whence *arise*th the *Possibility*, that ye who *detest* and *abominate* a *Hell*, should be so *passionately kind* to some *darling sins*, to which the *Torments* of that *Hell* have such an *indissoluble connexion*? Perhaps the *common knowledge* that *so it is*, may *take away* the *wonder* that *so it should be*. But if we look upon the *case* in *other colours*, we shall find it *matter of some amazement*. For can ye possibly *believe*, that the very *same man* who cannot *indure* to be *tormented*, should yet *delight* to thrust his *hand* into the *fire*? or can ye give any *reason*, why the very *same man* that *hates* to lose one *drop of blood*, should take a *pleasure* to *cut* his *fingers*? and yet this is the *case* of every *Indulgent and wilful sinner*. It being every *whit as natural*, for *sin unrepented* to *kill and damn* men, as for *fire* to *burn*, or for a *cutting knife* to *cause blood-shed*. We are told by the *Apostle*, (and we pretend to *believe* he speaks in earnest,) that the ** wages of sin is death*. And yet how often are we so *mad*, as to serve that *Master*, who sets us about such *ugly work*, as he rewards with such *frightful and cruel wages*? and which he certainly will *pay* us, as soon as our *work is fully done*? for *sin, when it's* *finissh'd, bringeth forth death*: and that by an *absolute* *necefs-*

* Rom. 6. 23.

¶ Jam. 1. 15.

necessity. Where there is *sin unrepented*, there *must* be *death*, by such a kind of *necessity*, as where *fire* is *unquenched*, there *must* be *smoak*. And what *tolerable reason* can be alledg'd, why we should love to *drudg on* in the Devils *work-house*, and at his *trade*, when we know him to be so *hard a master*, as to pay us a *sort of wages* very much *harder* than our *work*? Our blessed *Saviour* hath told us, as plainly as *S. Paul*, that ** broad* * Mat. 7. 13. *is the way, and wide is the gate, which leadeth to destruction*; and since we are not (like *beasts*) *tied up* only to the *|| law that is in our members*, but (as *rational creatures*) have a *law in our || mind too*, || Rom. 7. 23. why should we be *distracted* with such a *perverseness* in our *affections*, as to *abhor* the *wide gate* which opens to *destruction*, and yet to *love* the *broad way* which *directly* leads *towards it*?

sect. 16. Indeed the *Absurdity* is very great. And perhaps *the riddle* will not *easily* be *unfolded*. Whatsoever *reasons* of this *madness* may be given by *others*, it seems to *me* to proceed from one of *these three grounds*. From *Incredulity* in *some*, from *Inconsiderateness* in *others*, and (in a *third sort* of men) from the *Misapprehension* of some *Principles* in our *Christian Religion*, which ever *had* and *will* have the greatest *influence* upon *practice*. One *sort* of men doth not really *Believe* there is a *death after death*. Another *sort* is *forgetful*, and have it not *always* in their *remembrance*. A *third sort* there are, who look upon it as a *Real*, but *Impertinent* thing; a thing that is *certain*, but yet *impossible*; *Necessary* to *others*, but to *themselves* *Inaccessible*. The Grounds of this Madness.

sect. 17. The *first* of these, though they may out- 1. Incredulity.
F f 2 *wardly*

wardly affirm a Resurrection of the body, and Immortality of the soul, a Heaven and a Hell, an invisible judge, and a day of judgment, yet they inwardly hope there is no such matter. And that the Gospel is nothing else but a secular Engine, which Kings and Clergy-men have very wittily contriv'd, as a convenient stratagem for the management of affairs, and for the keeping of the people in awe and order. There were not a few of the house of Israel, who, though born and brought up in the midst of miracles, (besides the law and the prophets always thundering in their ears,) did yet so miserably stumble at the prosperity of the wicked, and the adversity of the upright, as first to question the justice, and then the essence of the Almighty, (an easie step from the one to the other.) They said in plain terms, every one that doth evil is * good in the sight of the Lord, and he delighteth in them; or where is the God of judgment? When the worst were observed to climb into promotions of greatest honour and advantage, (in the times of Antiochus more especially,) it gave occasion unto Sadducism, and Infidelity. And of such, I suppose, there are two degrees. Some (like those in the book of wisdom,) or (like Lucian, and Vaninus,) are such speculative Atheists, and have their very judgment so much corrupted, that they believe they are born at all || aventure, and shall be hereafter just as though they had never been; that their breath in their nostrils is but as smok, and a little spark in the moving of the heart; which being extinguish'd, their bodies shall be turned into dust, or Ashes, and their spirit shall vanish into the soft air. But there are others in the world, who though they have not a Faith, have yet a kind of Suspicion: and though they are not resolv'd there is a Hell, they doubt there may be; and by reason of this,

* Mal. 2. 17.

|| Wis. 2. 2.

Verse 3.

this, they have their *Melancholy Intervals*. But yet because they have it only by *report*, and not *experience*; because they do but *hear*, and have not *tasted*; because they cannot *make it out* by *Mathematical demonstration*, (and have *learn'd* to be *satisfied* with nothing *less*,) they are *resolv'd* not to *lose* that which is *certain*, and *present*, for either the *hope*, or the *fear*, of that which is *doubtful*, and *to come*. They *suspect* it so far, as (for fear of the *worst*) to have now and then a *fit* of *Trouble*, (which they take to be *Repentance*,) or now and then to *partake* of *ordinances*, (which they take to be *Piety*,) or now and then to *abstain* from *sin*, (which they take to be a *special* piece of *Circumspection*;) so far, I say, they *suspect* it; and lest it should be so *indeed*, they do (so far) *provide against* it; but they believe it not so *fully*, as to *suffer* any great matter in their *adherence* to that *belief*. They do not think it so *sure* a *thing*, as to part with their *pleasures*, or *profits*, or *worldly greatness*, rather than *knowingly* to *offend* in any *one* point of the *Christian Law*. They put such a *value* upon that which *now is*, above the *value* which they put upon that which *may be*, that they will not *change* the *good things* that are *present*, for whatsoever lies *wrapt* in meer *futurity*, and *Reversion*. They will not be *sufferers* (if they can help it) notwithstanding those *bugs* in a *world to come*, which *School-men* and *Preachers* are wont to *talk of*. These are the *first* sort of men who do either *not at all*, or else *imperfectly* believe, that *the wages of sin is death Eternal*.

sect. 18. There are a *second* sort of men, who do both *outwardly profess* and also *inwardly believe* it, but yet they do not *remember*, or they *dare not consider* their

2. Inconsiderateness.

their *latter end*. There are *some*, whose *whole souls* are so *ingross'd* and *taken up*, and as it were *preoccupied* by *cares*, or *pleasures*, either in *getting* what they may *spend*, or else in *spending* what they have *gotten*, that they are not at *leisure* to think of *death*, or of *judgment*. When men are *busie* in doing *ill*, and go on in a *carriere*, as the *horse* * *russeth* into the *battle*, (to use the *similitude* of the *Prophet*,) when men are || *holden with the cords of their sins*, when they draw *sin as with a* * *Cartrope*, and *drink* || *iniquity like water*, when they are *thirsty* after their *profit*, and *hungry* after their *pleasure*, they have not time either to *reflect*, or to *look before* them. It never comes into their *thoughts*, to say, [|| *What have I done? whither am I going? which is the way that I am walking? am I going in the broad or the narrow path?* they are so very much oppressed with *cares*, or *pleasures*. Thus the *sensual Israelites*, though far enough from being *Infidels*, yet *sensuality* made them *unmindful*, that for all *those things* God would bring them to * *judgment*. For when || *wine* and *musick* were in their *feasts*, they did not regard the *work of the Lord*, neither did they consider the *operation of his hands*. So when God held his * *peace*, whilest the *wicked* devour'd the man that was *more righteous than he*, they * *sacrificed to their net*, and *burnt incense to their drag*, because by them their *portion was fat*, and their *meat plenteous*. Too much *secular Injoyment* maketh *practical Atheists* of many *speculative Believers*; whilst it *benumbs* their *inward senses*, and *possesseth* their *souls* as with a *spirit of forgetfulness*. But there are *others* who do *remember*, (they think *too well*,) that the || *broad way* they are *walking in*, directly leads to a very * *wide gate*. Which gate (they *remember*) is said to *open to destruction*. But as soon as they *remember*, they *cast about how to forget it*.
They

* Jer. 8. 6.

|| Prov. 5. 22.

* Isa. 5. 18.

|| Job 15. 16.

|| Jer. 8. 6.

* Eccl. 11. 9.

|| Isa. 5. 12.

** Hab. 1. 13,
16.

|| ὡς ἡμεῖς ἡ

ἡμεῖς.

* καὶ ἐπὶ τῷ

ἐν ὅσῳ.

Matt. 7. 13.

They cannot indure to *consider*, or lay it *seriously* to heart. The reason is, because the *remembrance* of it is *painful*, it makes them *Melancholick*, and *Splenative*, causeth a *Syncope* of their *spirits*, and renders them utterly *indispos'd* either for *company*, or *business*. It makes their *time* to lie *heavy* upon their *hands*, brings a *qualm* over their *stomachs*, and makes them *sick* even to *think* on't. And therefore by way of *remedy* they send for the *wine*, or the *musick*, that by *drinking* up the *first*, or by *dancing* to the *second*, they may *drown* such thoughts with the *one*, or with the *other* drive them away. When S. Paul began to *reason* concerning judgment to come, Felix * trembled, and bid him go out of his presence, and come again when he should be call'd for; That was a Theme to be deferr'd till a convenient * season. There are men in the world who * hate instruction, who cannot indure to be reprov'd, who || stop their ears against the charmer, charm he never so wisely; he being * grievous to them, even to behold. And this * is partly the reason, why so many good Sermons are cast away into the Air, and are no more lookt after, than so much water || spilt upon the ground, (not only because the one is grown as common as the other, but) because if they speak not in a most comfortable strain, they are swallow'd down like bitter pills; men are offended with their taste, and cannot indure to *ruminate*, or *chew* upon them. They hate to *ponder* on the particular Ingredients, but love to *swallow* them down whole, and pass them over in an instant, for fear they should leave too sad a relish. If you tell them that Christ is a * conditional Saviour; that he came not to abrogate, but to perfect the || law; that faith is worth * nothing without obedience; that obedience is worth as little, if it be || Temporary, or * Partial; that he who nauseates

* Act. 24. 25.

** Prov. 5. 12.

C. 1. 25.

|| Psal. 58. 4, 5.

* Wiid. 2. 15.

|| 1 Sam. 14. 14.

* Joh. 3. 15.

Rev. 3. 20.

|| Mat. 5. 17.

* Jam. 2. 17.

20. 26.

|| Gal. 6. 5.

* Jam. 2. 10.

* Luke 14.
26, 27.

|| Rom. 2. 25.

* 2 Tim. 3. 5.

|| Mat. 12. 6.

Jam. 1. 26.

* Rom. 2. 6,

8, 11.

|| 2 Cor. 7.

10, 11.

2 Pet. 2. 20.

nafeates the *cross* of Christ, can have * no *interest* in his *crown*; that to be *Orthodox* is *fruitless*, without the *habit* of being || *honest*; that the *form* of *godliness* in *outward worship*, will but *rise* up in *judgment* against such as in their *lives deny* the * *Power* of it; that *Acts* of *Sacrifice* are || *vain*, without *works* of *Mercy*; that *sin* in * *all* men is *damning*, without *Repentance*; and that *Repentance* is *false*, without || *Amendment*; I say, if you tell them such things as *These*, they look upon you as an *Enemy*, as *disaffected* to their *Interest*, and as one who comes to *rob* them of their *Contentments*. And therefore they either *censure* and *blame* the *doctrin*, or else *commend* it, and let it *pass*. *These* are the *second* sort of men, who either do not *remember*, or will not *thoroughly consider* the day of *Death* and of *Judgment*.

3. The Misap-
prehension of
some Princi-
ples in Christi-
an Religion.

Señ. 19. There are a *third* sort of men, who though they *believe*, and *remember*, yet they are utterly *unconcern'd* in the consideration of *sin* and *sad Eternity*. For they (say they) are *in Christ* by a most *absolute Election*; they either *do not*, or *cannot* sin; or (if they *can*,) God *doth not see*, or *will not punish*. For they have *grace irresistible*, (as they *love to think*,) and therefore notwithstanding they may be *drunk* with *Noah*, or *adulterous* with *David*, or *incestuous* with *Lot*, or *Idolatrous* with *Solomon*, or *Perjur'd* with *Peter*, or *Persecutors* with *Paul*, or *possess'd* with *Devils* like *Mary Magdalen*, yet they are not so *carnal* as to *doubt* of their *Election*, or lose the *comfort* of their *Assurance*, or suffer a *possibility* of their *falling from grace*. They *love to think* that S. *Paul* did speak expressly of *himself*, as a *precious vessel* of *election*, when he describ'd the *wicked* man in the *first person singular*, [*I am*
* *carnal*

CAP. III. *in its Election.*

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* *carnal*, * *sold under sin*, I transgress against || *knowledge*, and am brought into * *Captivity to the law of sin*.] And they love the *mistake* so much the rather, that they may flatter themselves the more easily into a comfortable opinion, That to become *Carnal*, and *sold under sin*, and to be brought into captivity to the law of sin, so as to be wilful habitual sinners, is very well reconcileable with a regenerate estate. How much soever they are intangled with such infirmities of the flesh, (as they love to call them,) yet they presume they are pure in spirit; there being still left in them the righteousness of Faith, besides that without them, they have Christ their righteousness. Their Carnalities do but teach them to go out of themselves, to abandon the Popery either of condign or congruous works, to detest the Arminians and their Conditional Decrees, to throw themselves wholly upon Jesus Christ, and leave obedience to moral men. Whether this be not the language of Carpocrates, and the Catharists, and the Manichees heretofore, or of the Ranters, Solifidians, and other Sectaries now a-days, and from what kind of Principles they do proceed, I leave to any man to judge, who hath either the skill to know, or the leisure to compare them.

* * Rom. 7. 14.
|| verse 15. 19.
* verse 23.

Sect. 20. And now that I have shew'd in *three sorts* of men, the *three main causes* of this Disease, with which so many sad Patients become so miserably distracted, as even to ravish the Embraces of sin and death; I am concern'd as a Physician, (having made a discovery of Peccant Humors,) to administer something by way of cure. And although it is possible I may have few or no Patients in all the Company of Readers that I shall meet with, yet it will not be amiss to adventure something, if not for Remedy, yet for Prevention.

Some means of
Cure recom-
mended.

G g

Sect. 21.

To the first
sort of Pati-
ents.

Señ. 21. And first let this *Question* be put to the *Incredulous*. *Quare vos moriemini?* Why will ye die? Are your wits so refined either by *Chymical experiments*, or *Mathematical Demonstrations*, as that you think it too mean a thing for men of your fathom and Research, tamely to yield up your Assent to any one *Proposition*, which ye have not yet proved either by *Personal experience*, or *Rules of Enclid?* Are ye *Dogmatical in Philosophy*, and *Scepticks only in Religion?* If ye cannot demonstrate, there is a Hell, ye can as little demonstrate that there is none. If ye do not yet know the soul of man is immortal, yet this should teach you *Circumspection*, that your souls may be immortal for ought ye know. If ye are in the right, ye can gain no more by your opinion, than the pleasures of a perishing and fading life. But if ye are in the wrong, ye lose a Kingdom of glory, a Diadem of bliss, a Crown of Life, with Immortality, and all this in exchange for a devouring Asphaltites, a bottomless Lake of Fire and Brimstone.

* Rev. 21. 8. That there is in this world the same || event unto all, both to the wicked, and to the Righteous, to him that sacrificeth, and him that sacrificeth not, methinks should teach you to infer, as great a difference of events in a world to come; so far should it be from making you say in your hearts, There is no God, there is no Satan, there is no Heaven, there is no Hell. This indeed was a cause, or occasion rather, at least of *Practical Atheism* in Solomon's time, that such as fought against God were not struck with a thunderbolt in the midst of their *Rebellions*. || Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. But if ye are destitute of grace, where is your policy, and your reason, that ye should

* Rev. 21. 8.

|| Eccl. 9. 2, 3.

* Psal. 14. 1.

|| Eccl. 8. 11.

should perish in *curiosity*, by not *trusting* Christs *doctrin*, till ye have *try'd* it? Do ye not censure you *father Pliny*, for his *needless* * *scrutiny* after the *nature*, or the *truth* of his *Vesuvius*? Should not the *story* of that *mountain* have *discouraged* him from his *Inquest*, rather than have *punished* his *curiosity*? and is it not better to believe there is a *Hell* after *death*, (and to *live* accordingly,) than to make a *journey* thither, to *try* the *verity* of the *Scriptures*? The very *Report* of the *Anakims* was able to || *fright* the people *Israel* from *marching* forwards towards *Canaan*. And why should not the *tidings* of an *Immortal worm*, a little *trig* your *chariot wheels* in your *career* to *Egypt*? Perhaps ye do affect a *singularity* of *opinion*, and desire to be reckon'd among the *wits* of *this* age, or become the *story* of the *next*, by being the *Authors* of some *new Sect*. But do ye not seriously think your *friend Empedocles* was a *fool*, for having *thrown* himself *headlong* into *burning Aetna*? should not the *terrible Report* of that *scorching mountain* have *cool'd* his *lust* of *ambition*, and have *flatted* his *appetite* to the *imaginary fame* of an *Apotheosis*? And is it not *better*, as well for *you*, as for *him*, to *drop* obscurely into a *private sepulcher*, and not be known to *have been* by *late posterity*, than to *run* into *Perdition*, meerly to be *talk't of*? * *Then seek not death* in the *error* of your *life*, and *pull not* upon your *selves destruction* with the *work* of your *hands*. But say unto || *wisdom*, thou art our *sister*, and to *understanding*, thou art our *kinf-woman*.

* Plin. *Jania*
Epist. ad Cor-
nel. Tacitum.

|| Num. 13-31,
32, 33. C. 14.
1, 2. Deu. 1. 28.

* Wild. 1. 12.

|| Prov. 7. 4.

Sect. 22. Next let me ask the *inconsiderate believers*, Quare vos moriemini, why will ye die? Are ye so greedily *intent* upon the *vanities* of the world, which men call *pleasures*, and those other *trifles*, which men

To the second
sort of Pati-
ents.

call *profit*, as not to be at *leiſure* to look *upwards* upon *Heaven*, nor yet *downwards* upon *Hell*? Do ye not wonder at *Archimedes*, that he ſhould be ſo employed in drawing *circles* upon the *earth*, as not to *lift up* an *eye*, though for the *ſaving* of a *life*? *Solomon* gives it

* Eccleſ. 5. 1. as the *character* of * *fools*, not to conſider that they do *evil*. And *Job* doth give it as a *reaſon* why men are

|| Job 34. 27. *ſmitten*, *becauſe* they do not || conſider the *ways* of *God*. It is not enough that ye *know* Almighty *God*, unleſs

* Iſaiah 1. 3. ye carry him in your *mind* too. The *Oxe* * *knoweth* his *owner*, (ſaith *God* to *Israel*) but *my* people doth not conſider. And (by their want of conſideration,)

|| Verſe 4. they are a *ſeed* of || *evil* doers, a people laden with *Iniquity*. He therefore ſtirrs up his people by the *Prophet*

* Hagg. 1. 5. 7. *Haggai*, by an * *ingeminated* *Precept*, to conſider

|| Deut. 32. 22. their *wayes*. And when a || *Fire* was kindled in his *Anger*, which was ready to burn unto the *loweſt Hell*, he brake forth upon a ſuddain into a *paſſionate Ecphoneſis*,

* Verſe 29. * *O that they were wiſe ! that they underſtood this ! that they would conſider their later end !* The truth is, A due remembrance and *mindfulneſs* of *Sin* and *Death*, is one of the very beſt *Phylaſteries* againſt the *enmity* of both. If men did evermore conſider their *Journeys end*, they would not be ſo much pleas'd to be ſtill wandering out of the *way*. Ye may eaſily *infer* from thoſe words of our *Saviour*,

|| John 13. 17. [if ye || *know* theſe things, happy are ye if ye || *do* them,] that all your *knowledge* is nothing worth, unleſs ye *practiſe* according to *knowledge*; which how can ye do, without a due *conſideration*? and how can ye *Conſider*, what ye do not *Remember*? and how can ye *remember*, when ye are drown'd and ſwallowed up with the *pleaſures* or *Cares* of a beſetting world; the *Time* of our *pleaſures* and *profperities* is moſt commonly the *Time* of our *heedleſſneſs* alſo,

also, and *Inconsideration*. We are ever most apt to forget our Maker, when we have most reason to remember him. * *In the time of our trouble we will say, Arise and save us*; but || *woe to them that are at ease*, (saith the Prophet,) because they put * *far away the evil day*; and therefore Moses exhorted Israel against forgetfulness of their God, at that time especially, when their God should oblige them with goodly || *Cities*, and with || *houses full of goods*, with *Vine-yards and Olive-yards*, Then (said he) *beware lest thou forget the Lord*. The men of Ephraim were * *fill'd*, and *their heart was exalted*; upon which God complain'd, that for that very reason, they had || *forgotten him*. So Jeshurun waxed * *fat, and kicked*. Of the Rock that begat him he was unmindful, and quite * *forgot the God that form'd him*. First then take heed of being like Jeshurun, by waxing fat with the *injoyments of ease and plenty*; lest ye be like him in this too, that ye forget your beginning with your latter end, and || *tightly esteem the Rock of your Salvation*. That wise Prayer of King Solomon [**give me not riches, lest I be full, and forget thee,*] should help you to think it your *safest way*, not to grasp at any more than ye should pray for, not to pray for any more than your daily Bread; to be delivered from want, lest ye steal, or murmur; but withal from superfluity, lest ye be proud, or forgetful. And secondly, practise that Act of memory, so much inculcated by Moses, and transcribed by Solomon. To cure forgetfulness, the Receipt is this. Take the *Commandments of God*, (together with his *Proposals of Life and Death*.) and first, by serious meditation, lay them up in your || *souls*. Thence take them out (when they have lain there a while) and teach them constantly to your * *Children*. Take them thus into your || *mouths, both when ye sit in your*

* Jer. 2. 27.

|| Amos 6. 1.

* Verse 3.

|| Deut. 6. 10,
11, 12.

* Hos. 13. 6.

|| Hos. 13. 6.

* Deut. 32. 15.

* Verse 18.

|| Verse 15.

* Prov. 30. 9.

|| Deut. 11. 18.

* Verse 17.

|| Deut. 6. 7.

*your Houses, and when ye walk by the way; both when ye lie down, and when ye rise up. And that ye may be the surer to be mindful of this too, ye must * bind them for a Token upon your hands, and place them as frontlets between your Eyes. Ye must write them besides upon the || Posts of your Houses, and on your Gates. Next, ye must bind them about your * Necks. And lastly, ye must write them upon the * Tables of your hearts. And to this I may add, that from thence ye must copy them in all the passages of your Lives.*

* Verse 8.

|| Verse 9.

* * Prov. 3. 3.

ch. 7. 2, 3.

*Señ. 23. But there are some of this second Form, who may possibly thus object. This indeed is a Remedy to such as cannot consider, because they do not remember what most concerns them. But we are men of the world, who although we remember, we cannot indure to consider of it. It is such a Melancholick, and comfortless reflexion, that we could with our selves possess with a spirit of * Slumber, and had rather put in practice the Art of forgetfulness, than be taught to remember, that which makes our lives || bitter with it's remembrance.*

* Rom. 11. 8.

|| Eccl. 41. 1.

Señ. 24. But tell me one thing, I beseech you, who thus object against such vastly considerations. If ye cannot indure to think of Hell, how much less will ye indure one day to suffer it? If your wages is so painful even whilst it is earning, how insupportable will it be at the day of payment? The very reason why ye will not consider your latter end, is a principal reason for which ye ought. For if to feel it is such a torment, as makes it a torment but to consider it, ye should therefore consider, that ye may not feel it. Is it not a great madnefs, for a man to die of his disease, because the
means

means of his recovery are somewhat *nauseous* ? is it not a greater *madness*, that men should run upon their *Death*, for fear of *dying* ? and the greatest *madness* of all, that a man should run into the *jaws* of torment, because 'tis *irksom* to consider, which way to conquer, or to escape it ? I confess it will be likely to make you *ill company*, (as the phrase is,) to lessen your *jollity*, to spoil the *gayety* of your *humour*, and take from the *loudness* of your *laughter*, if ye consider within your selves, that for ** all these* * Eccl. 11. 9. things God will bring you to judgment. But ye have this in requital, that the timely consideration of an unspeakable Hell will help to preserve you from coming thither ; it being strange that any creature will run the hazard of those torments, who hath but the *leisure*, and the *patience*, and the *discretion* to consider them. Whensoever we are burning either with *anger*, or with *lust* or any other *unclean fire*, methinks the *fire of Hell* should help to cool us. I say it should cool us with the extremity of its heat. That is to say, it should cool us in this present world, with a fear that it will scorch us in that to come. The very *unquenchableness* of That fire should be able to quench This ; and quite extinguish our *dishonest thirsts*, not only by being felt, but also even by being talk'd of. Admit we now are *ingaged* in any *darling*, *habitual*, *beloved sins*, to which we have been wedded so long a time, and with which we have taken so large a portion of *delights*, that we find it as tedious to be *divorc'd*, as to pluck our eyes out of our heads, or to tear our hearts out of our bosomes. Yet if we deeply enough consider, how that the feet of those *darlings* do lead to death, and how the hands of those *dear ones* take hold on Hell, we shall be ready to sling those *monsters* from us. For is it not better, (in the

the judgment of the *natural man himself*,) to quit the pleasures of that fire, which doth but last for a moment, than to suffer (by their injoyment) that *mysterious fire*, whose strange property it is, *always to torture*, but *never kill*? or *always to kill*, but *not consume*? O* *consider this, ye that forget God, lest he pluck you away, and there be none to deliver you.*

To the third
sort of Patients.

Seç. 25. Last of all, let me ask the *Solifidians*, and *Fiduciaries*, whose misapprehensions of *faith* and *hope* (with some *other things*) have *lift* them *up* into *Presumption*, or *laid* them *down* sleeping in *carnal Security*. Quare *vos moriemini*? why will ye die? Is it because ye are instructed by *pleasant Preachers* and *Catechists*, to believe there is a *nearer and shorter cut* to *Immortality*, than by the [$\epsilon\delta\delta\omicron\varsigma \tau\epsilon\rho\eta \kappa\alpha\iota \tau\epsilon\theta\lambda\alpha\mu\mu\acute{\epsilon}\nu\eta$] the *narrow, incumber'd, and craggy way*, of *universal obedience* to the law of *Christ*? can ye think that *Heaven* is (by the coming of *Christ*) made a *second kind* of *Hell*, by giving reception to *malefactors*, in their state of *impurity*, and *all uncleanness*? and can *they* possibly be otherwise, who build the *assurance* of their *Election* upon an *easie faith* without *obedience*? or on as *easie a repentance* without *amendment*? It is too much to be fear'd, that more souls have been *ship-wrackt* by the *mistaken* (but *pleasant*) *notions* of *faith* and *repentance*, *unconditional decrees* and *Christian liberty*, than by any *four shelves* that I can readily think on. Which seems to me to be the reason, why amongst so *many Christians* there is so little *Christianity*; why *Christians* *universally* are *looser livers* than the *Heathens*; and why the very *worst men* are apt to *fancy* themselves the very *best Christians*. And as if it were *true*, (what

* *Zosimus*

* *Zosimus* relates in *disgrace to Christianity*, concerning the *reason* and *motive* which *Egyptius* gave *Constantine* to make him turn *Christian*,) that *Christ* is a *friend* and a *patron* to *Publicans* and *sinners*, (even in that very *sense* in which the *Pharisees* and that *Spaniard* did understand it,) and that *Reliance* upon *Christ* is such a *Sovereign Diacatholick*, as cannot but *rescue* the *Patient* from *death*, let the *diseases* of the *soul* be what they can be; I lay as if it were true, that *Jesus* came into the world, not to *sanctifie* our *Natures*, but only to *justifie* our *Persons*; and to set up his *doctrine* of *Faith* and *Liberty*, only as * *Cities of refuge*, for the worst kind of sinners to *fly unto*, and *be saved*; there is nothing more common, (in this *Angle* of the *world* which we commonly call *Christian*,) than for men to sin *freely*, without *scruple*, or *regret*, either that *grace* and *mercy* may the *more plentifully* || *abound*, or else because they have already so much *abounded*. Let some men *sin* never so *stoutly*, they have the faculty to *believe* so much more *stoutly*, that they conclude it a *Testimony* of their *Election*. Their high *Presumption* they call *Assurance*, their *worldly sorrow* they call *Repentance*, they call their *licentiousness* their *Christian liberty*, their *Combination among themselves* they call *brotherly kindness*, and their *hatred of others*, their *godly zeal*. Or if they are not arriv'd to such a *pitch* of *misprision*, as to mistake all *vices* for *Christian virtues*; yet they esteem them no other than the *necessary frailties* of *flesh and blood*, a remnant of *Canaanites* in the holy land, which *Saints must suffer* in their condition of *mortality*. The best on't is, they have an *advocate*

H h

with

* Αἰγύπιος τις ἔξ Ἰβηρίας οὗ τῷ Πά-
μῳ ἐλθὼν, καὶ ταῖς οἰς τὰ βασίλεια γυν-
αὐξὶ σωθῆναι ᾠδοῦντος, ἐτύχανε τοῦ
Κωνσταντίνου, πᾶσις ἀμαρτάνων ἀναρ-
τικῶς εἶναι τὴν τῶν χειρῶν αὐτοῦ διδόν-
τα ὅπερ οὐδεὶς αὐτοῦ ἔχον ἐπαγγέλλετο.
τὸ τὸς ἀσθεῖς μεταλαμβάνοντα αὐτοῦ
πᾶσις ἀμαρτάνων ἔξω περὶ χεῖρα καθίστα-
σαι. Zosimi Comitris Hist. l. 2. p. 61.

* Num. 35. 6.

|| Rom. 6. 1.

with the Father, *Jesus Christ the righteous, and he is the propitiation for all their sins*; for all that are, and all that shall be. So much is the *mercy and compassion of God in Christ* made use of by some to the provoking of his justice, that even from hence hath proceeded that *Atheistical saying*, (us'd by some in the world,) that they will rather *trust God with their malignant, obnoxious and guilty souls*, than *merciless men with either their bodies, or their estates*. Now for the cure of this disease, I would to God our *Physicians* would every one take the *courage*, to be so *faithful and impartial* to all their *patients*, as (with the utmost of their *Indeavours*) to eradicate the *causes* of this *disease*. And that by *pressing* upon their *Auditories*, (*in season, and* * 2 Tim. 4. 2. *out of season,*) not to flatter themselves, that *life eternal* may be come by upon *easier terms* than *Repentance, and Obedience, and Perseverance unto the end*. Not to think it is *sufficient* that *Christ* is our *righteousness*, unless we || *work out our salvation with fear and trembling*; not only by *doing*, but also by * *suffering* as we ought; not only by *imitating* some *actions* of *Christ*; but by having also a || *fellowship* with his *death*, and a *conformity* to his *sufferings*. We should consider with our selves, that the greatest drift and design of *Christ's* coming into the world, was to *save and redeem*; but how? and from what? Even to *save us from our sins*, (*Matthew* 1. 21.) and to *redeem us from all Iniquity*, (*Titus* 2. 14.) and so, by *consequence*, to *save us from Hell*, and to *redeem us out of Perdition*. So that the only sure way, to know if *Christ* is in *us*, and *we in him*, is to examin if our *Consciences* are not *quiet* only, but *clear* too, * *sprinkled* and *purged* from all *dead works*; to compare our *faith* and our *obedience*, not only with the *Promises*, but with the *Precepts* of the *Gospel*.

|| Phil. 2. 12.

* Rom. 8. 17.

Phil. 1. 29.

2 Tim. 2. 12.

|| Phil. 3. 10.

* Heb. 9. 14.
ch. 10. 22.

Gospel. We shall *then*, and then *only*, be *saved* and *redeemed* from the *wages* of *sin*, when we are *saved* and *redeemed* from *sin* *it self*. Such as are *ignorant* must be *taught* to *know*, and such as are *knowing* must be *intreated* to *consider*, that as *Faith without works* is *nothing worth*, so *Repentance* is *worthless* without *Amendment*. He that hath *depriv'd* his *neighbour*, either of *Goods*, or *Good Name*; if he doth not make *restitution* for the *one*, and *satisfaction* for the *other*, however *sorry* he may be, he doth not *really repent*. Where our *Faith* and *Hope* are as they should be, they will be sure to **purifie*, and make us *zealous* of good ** 1 John 3. 3.*
 || *works*. And where *Repentance* is *right*, it will || *Tit. 2. 14.*
 bring forth *fruits * meet for Repentance*. Otherwise ** Mat. 3. 8.*
 like the *fruitless* and *barren Fig-tree*, our very *Faith* and *Repentance* do but || *cumber the Ground*, and (as a || *Luke 13. 7.*
couple of dry Trunks,) are fit for nothing, but the *Hatchet*, and the *Fire*. To conclude; let a man be born in what *Church* he will, and be of what *judgment* he thinks is *best*, let his *Opinions* and his *Principles*, his *Faith* and *hope*, his *remorse* and *repentance* be what they *can be*; yet the words of the *Apostle* are *indisputably true*, That *without Peace* and *Holiness*, (our *Duty* to *God*, and to our *Neighbour*,) *no man* Heb. 12. 14.
living shall see the Lord.

sect. 26. Thus at last I have shewed the very great *The Conclu-*
Madness of the *Will*, in its *sturdy resolution* of court- *sion.*
 ing *Death*; guessing also at the *Chief Causes*, and at
 the *Cure* of this *Disease*. But because it is *impossible*
 that any *humane prescriptions* should do the work,
 without a *due application* of things *prescribed*, which
 again cannot be had but by *assistance* from *him who* Mal. 4. 2.
carrieth healing under his wings; it follows therefore

in the last place, that we *humbly importune* the *God of all Grace*, (since our *sins* of *weakness* do speak us *ordinarily sick*, and since our *sins* of *wilfulness* pronounce us *mad* too,) so to *inliven* our *understandings* which of themselves are *dark*, so to *inflame* our *affections* which of themselves are *cold*, and so to *regulate* our *wills* which of themselves are *crook-ed*, that we may perfectly *know* what things are *good*, and *passionately love* what we so *know*, and *effectually pursue* what we so *love*; that he will *sancti-fie* unto us the *good things* of *this world*, and make them *good* for us *indeed*; I mean, as *wholesome* for our *spirits*, as they are *acceptable* to our *Flesh*. But if by *wallowing* in those *good things*, we grow *wanton*, or *proud*, *forgetful*, or *unthankful* to him, who gave us those *injoyments* for *better ends*, than to *mischief* our *selves* by their *Abuse*; let us *then pray* as *earnestly*, that he will *use* us like *madmen*, whereby to bring us into our *Wits*; that he will *mercifully deprive* us of all our *glittering Temptations*, our *wealth*, our *liberty*, our *strength*, our *beauty*, our *wit*, our *learning*, our *credit*, and *reputation*; that he will utterly *disarm* us of all our *Parts*, and *Abilities*, our *Possessions*, and *Injoyments*, as of so many *swords* and *Poin-nards*, with which (like *madmen* and *children*) we are so *apt* to *kill* our *selves*; Let him send us to *Bed-lam*, so he *cure* us of our *Phrensie*. Let him *give us up* to *Satan*, to *deliver* us from him; that so we may be *disciplin'd*, rather than *condemn'd*; that our very *Tempter* may *help* us in our *way* to *Christ*, whilst (by the *wisdom* of *Gods disposal*) he is made to || *buffet* us into *Repentance*. I know not *what* should more *probably in-cline* us to it, (if *what* hath hitherto been spoken cannot prove *effectual*;) than that *one consideration* which is yet *behind*.

Viz.

1 Tim. 1. 20.

* Ita tradit
3m.

|| 2 Cor. 12. 7.

Viz. The double passion or emotion, which this double Madness of the Will doth seem to produce in God Almighty. The one of Pity [O House of Israel!] The other of Indignation, [Why will ye die?] And his double Resentment that we will die, shews his vehement Desire that we will not. As appears more plainly by the following verse, Of which the Latin translation is more emphatical than the English. Where it is not [non cupio,] but [nolo mortem morientis:] not that he doth not desire the death of a sinner, but that he doth desire the contrary.

C H A P. IV.

Gods Resentment of Mans Destruction.

SECT. I. **A** Righteous man (saith *Solomon) regardeth the life of his Beast. And therefore a young || Prince of Spain, was very worthily censur'd by the Venetian Ambassador, (as apt to make a very merciless and cruel Tyrant,) because he delighted in his Childhood to cut up Leverets alive. For man being, by nature, a very *pitiful and tender Creature, doth so far cease to be a man, as he is otherwise than Nature meant him. Nor can we rationally expect, that He should be

Gods pity proved by mans.

* Prov. 12. 10.

|| *Cavolus Hispanie Princeps feroci ingenio juvenis.*

Quod legatus Venetus prædixit videns eum parvulum lepuleulos suâ manu vivos jugulare. Strada de Bello Belgico. l. 7. p. 375.

* *ἀνθρώπος ἐστὶ ζῶον ἡμεῶν, καὶ φιλάληλον.* Arrian. Epic. l. 4. c. 5.

other.

other than *inhumane* to other *men*, who can be *pleased* with the *Torment* of any *Vermin*. Hence it is eafie for us to *argue*, (from the *lefs* to the *greater* ;) If in the *judgment* of *Solomon*, every *man* that is but *competently* and *imperfectly* good, will be *merciful* to his *Beaft*, whose *groffer* *ſpirit* goeth* *downward* to the *Earth*; how much *more* will our *Creator* who is good in *Perfection*, yea *perfect* *goodnefs*, be very *merciful* to a *man* ? much more to *men*, to *many* men, to a *whole* *people*, to his *own* *people*, (ſuch as theſe in the *Text*,) *Israel*, and the *houſe* of *Israel* ? ſo far is he from being *willing* to *grieve* his *people*, that (the || *Prophet* tells us) he is *grieved* for all their *griefs*; in all their *affliction* he was* *afflicted*, whilſt they were a *people* that would not *lie*. Whilſt they were *loyal* and *loving* *ſubjects*, he ſent the *Angel* of his *preſence* to *redeem* and *ſave* them; in his *love* he bare them, and he carried them in his *pity*, and in his *tenderneſs* he led them by the *right* *hand* of *Moses*, nor did he *fight* againſt them till they *rebelled*. He did not *turn* to be their *Enemy*, until they* *vexed* his *holy* *ſpirit*. 'Tis true indeed, that being *juſt*, as well as *merciful*, and *hating* the *wickedneſs* of the creatures, as well as *loving* the creatures which he hath *made*, he hath a *ſeaſon* for *vengeance*, as well as *Pardon*; for *Indignation*, as well as *pity*. Yet ſtill with this difference, that he is || *ſlow* to the *one*, and || *ſwift* to the *other*. So *ſlow* to *vengeance*, that he *deliberates* always, before he *ſtrikes*; But ſo *ſwift* to *pardon*, that the* *eye* is uſ'd in *Scripture* to represent the *ſeat* of *mercy*: as it were *intimating* unto us, that *God* no ſooner *ſees*, than *pities*; at once *beholds* the *repentance*, and *forgives* the *ſin*. We cannot better *diſcern* theſe *two* *contrary* *Truths*, than by *comparing* them both in their *examples*. And firſt

* Eccl. 3. 21.

|| Indoluit illorum malis καὶ ἐν ὅσῳ πῶς θύμην. Grot. in Iſa. 63. 9.
verſe 8.
verſe 9.
verſe 22.
verſe 12.

verſe 10.
* verſe 10.

|| Neh. 9. 17.

* 1 Sam. 24. 10.
Ezek. 20. 17.
Prov. 22. 9.

ſect.

Sett. 2. How very *slow* God is to *vengeance*, we may observe in his *proceedings* with those of *Sodom* and *Gomorrha*. Which though commonly *known* in the *gross* bulk of *story*, are not so commonly *consider'd*, in the *Retail* of *circumstances* which attend it. *God Almighty* intending to execute *vengeance* upon his *enemies*, would not * *hide from Abraham* what he intended, but *re-veal'd* his *purpose* to him in these *expressions* || *Because the cry of Sodom and Gomorrha is great, and because their sin is very grievous, I will go down now and see, whether they have done altogether according to the cry of it which is come unto me, and if not, I will know.* In which few words there are several things to be observ'd. First, their *sins* were so great, that they were *multiplied* and *magnified* into a *cry*. Next, that *cry* was so loud, that it reached up to *Heaven*. (Before that *God* came down to *Sodom*, the *cry of Sodom* went up to *God*.) Thirdly, when *God* was thus unwillingly as it were *fetched* from *Heaven*, he would not execute his *judgment*, until he first had *declar'd* it. 4. And he *declared* it to *Abraham*, who (he was sure) would be their *advocate*. With *Abraham* therefore he entred into a *formal Treaty*, and shew'd how willingly his *Mercy* would have *compounded* with his *Justice* for their *Redemption*. He did not say positively, [*if they have done according to the cry of it, I will execute.*] but negatively, [*if they have not, I will know.*] By the gentle *mildness* of which expression, he gave *in encouragement* to *Abraham* to propose *Articles of agreement* and *pacification*; and shewed how much *wil-linger* and more *inclinable* he was, that the *fire* of his *anger* should be *quenched* by the *righteousness* of a *few*, than that by the *wickedness* of *many* it should be *kindled* into a *shower of Fire* and *Brimstone*. The *sum of the Parley*

Exemplified
in his slowness
to punish.

* Gen. 18. 17.
|| verse 20.

was

was briefly this. *Abraham* made *propositions* in behalf of the people for whom he pleaded, in each of which *propositions* he (as it were) got ground of the *divine Indignation*; Whilst God made the *utmost* of *Abrahams demands*, the only *measure* of his grant. For if but *fifty*, or *forty five*, or *only forty*, or if but *thirty*, or *twenty*, or *ten righteous souls* could have been found in *Sodom*, he would not have destroyed it for those ten's sake. Thus we see it is no wonder, that when God ariseth as in mount * *Perazim*, and is wroth as in the valley of *Gibeon*, 'tis that he may do his work, his strange work; that he may bring to pass his act, his strange act; I say, it is no wonder, if he proceeds to judgment [tanquam ad opus alienum] as to a work || not familiar to him, and with which he loves not to be acquainted. For he is * *God and not man*. That is to say, he is slower to wrath and vengeance.

24, 25, 26, 27,
28, 29, 30, 31,
32.

* 2 Sam. 5. 20.
Isa. 28. 21.
Jof. 10. 10.

|| Opus alienum ejus, quod non solet facere. Solet enim protegere Grot. in Isa. 28. 21.

* Hof. 11. 9. multo hominibus clementior, ut Grot. in locum.

In his swiftness to pardon. sect. 3. But how swift on the contrary he is to pity and forgiveness, we have as lively an instance in his dealings with *Hezekiah*. For though the || word of the Lord came directly to him upon his bed of sickness, [set thy house in order, for thou shalt die, and not live,] yet no sooner had he wept, but straight he washed away his sin. And no sooner had God seen it, but he reversed his sentence. For so run the words of the Reprieve, [I have seen thy tears, behold I will heal thee.] Another instance we have in the wicked King * *Ahab*. Who though guilty at once of two most hideous and damning sins, (the robbing *Naboth* of his life, as well as of his Vineyard,) in so much that God, by *Elijah*, pronounc'd against him, [in the place where the dogs lick the blood of *Naboth*, shall dogs lick thy blood, even thine,] yet no sooner had he fasted,

|| 2 Kings 20. 5.

* 1 Kings 21. 29.

verse 17.

fasted, and rent his clothes, and put sackcloth upon his flesh, but God was *moved with compassion,* and *repeal'd* his sentence. (Though not the sentence of *death* upon his person, yet the sentence of *ruin* upon his house.) *Seest thou* (said God by a *compassionate Erotesis*) *how Ahab humbleth himself before me?* because he humbleth himself before me, *I will not bring the evil in his days.* And if in regard to such a *temporary* and *worldly sorrow*, which amounted to no more than a bare *Attrition*, God was pleas'd to free *Ahab* from a *temporal punishment*, (how ever *actually denounced* by the mouth of a *Prophet* whom he had *sent*,) how much *more* will his **heart be turn'd within him,* and his *repentings be kindled together,* upon sight of such an *inward* and *godly sorrow*, as is attended with *amendment* and *change of life?* Such a sorrow as we find in the *Heathen Ninevites*, who were not covered only with *sackcloth*, both *man*, and *Beast*, nor did they only cry mightily to God; but they || turned also from their evil way, and from the violence which was in their hands. And upon sight of their *Repentance*, God **repented of* the evil which he had *threatned*.

verse 27.

verse 22.

verse 29.

* Hosea 11. 8.

|| Jonah 3. 8.

* verse 10.

sect. 4. Thus have we seen some *glimpses*, not only of Gods *proneness*, but of his *swiftness* to *compassion*: of his *compassion*, not only to good *Hezekiah*, but even to wicked *Ahab* also. Not only to *Ahab*, and *Hezekiah*, who were of Gods own *household*, but also to *Sodom*, and the *Ninevites*, who were *strangers* and *aliens* to the *commonwealth* of *Israel*. And yet in neither of these instances doth the *divine compassion* appear so *eminent*, as in the *present instance* this *Text* affords us. For though the *first* were of *Israel*, yet they were not the *People Israel*; and though the *second* were a *People*, yet they were not of *Israel*. But Gods *pity* to *Israel*, and the

House of Israel, was by so much more *conspicuous*, than his *Pity* to other *Nations*, by how much the *Charter* they had from God, and their *Rebellions* against his *statutes*, were each of them *greater*, and more *notorious*. His *wrath* was * *little*, and for a *moment*, but his *mercies* were * *great*, and his *kindness* *everlasting*. Nor indeed could it be otherwise, when he who was their *Maker*, became their || *Husband*.

** *Isaiah* 54.
7, 8.

|| *verse* 5.

In the Case of
Israel.

* *Exod.* 14.

Chap. 16.

Chap. 17.

Chap. 32.

Scct. 5. Look upon them as far *backwards*, as their *Deliverance* out of *Egypt*; when a *miraculous* * *Cloud* gave *light* to them, and struck *Darkness* upon their *Enemies*. When the *Disciplin'd* *Sea* was taught as well to give them *passage*, as to *deny* it to their *Pursuers*. Yet no sooner were they freed from the *Tasks* of *Egypt*, than *hungering* after the *fleshpots*. The first expression of their *gratitude* for their having been *deliver'd* from their *Enemies* *yoke*, was *unkindly* to *murmur* against their *Deliverer*, and to be *foolishly* *discontented* with their *Deliverance*. They *repined* at their *thirst* at the *waters* of *Marah*, and their *hunger* set them a *grumbling* in the *wilderness* of *Zin*. At *Rephidim* they *murmur'd*, that they had *no waters*; and at *Marah*, that they were *bitter*. Their *want* was not so *pinching*, but their *plenty* was full as *nauseous*. Never would they be well, either *full* or *fasting*. For their *Quails* and *Manna* by a *miracle* out of the *Clouds*, and their *drink* at *Horeb* by another *miracle* out of the *Rock*, were by as great a *miracle* of their *Ingratitude*, quite forgotten at *Mount* *Sinah*. Where they *broke* the two *Tables*, at the very *Time* that they were *making*. Whilst the *finger* of the *Almighty* was *writing* an *Edict* against *Idolatry*, what other sin should they be *acting*, but the *gross* *worshipping* of a *Calf*? if we look as far *forwards* as the *Ninth* *Chapter* of

CAP. IV. *Of Mans Destruction.*

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of *Nehemiah*, we have there an ample *parallel*, as well Nehem. 9.
of the many *good things* which had been *exhibited* by
God to *them*, as of the many *evil things* which had been
committed by *them* against *God*. Though *God* had not
removed either his *Pillar of cloud* by *Day*, or his *Pillar of* verse 19.
Fire by *Night*; though in all their *long journey*, neither verse 21.
their *Cloaths waxed old*, nor their *Feet weary*; yet they
slew his Prophets, and *cast his Law behind their Backs*. verse 26.
So in the *second Book of Chronicles*, the *Lord God* of
their *Fathers* sent to them by his *messengers*, * *rising up*
betimes and *sending*, because he had *compassion upon his*
people. But (in *requit*al of his kindness,) they *mocked*
his messengers, *despis'd his words*, and *misus'd his Pro-*
phets. Yet notwithstanding all this, His *tender pity*
towards his *People* was so much *greater* than his *wrath*,
that after several *servants* *dispatched* to them upon *mes-*
sages of Peace and *accommodation*, he sent at last his *own*
son, as 'twere on purpose to *expostulate*, (as here by
the *mouth* of his *holy Prophets*.) *Why will ye die O House*
of Israel? Nay, (which is infinitely more) even to
suffer Death for them, that they might *not die*. O what
a *Fatherly tenderneß* and *compassion* was *this*, that when
his *children* became his *Enemies*, he should become his
own enemy to make them *Friends*! that when they *asked*
for a *Scorpion*, he should give them a || *Fish*! that when || *ix 86c in 87c.*
they *asked* for a *Stone*, he should give them * *Bread*! in versiculis 82-
yea, that when they were *craving* the *Fire of Hell*, he byllinis. Matth.
should send them (in the *stead*) a || *Light from Hea-*
ven! mans *sins* had cried for *Judgment*, when behold a
Saviour!

Señ. 6. So far is the *Father of mercies*, and *God* of Conserved
all *Consolation*, from being *pleased* with the *miser*y of his metho.
any *Creature* which he hath *made*, and so from *willingly* calling to he-

I i 2

leaving

penitance.

leaving him in a *condition of Impenitence*, that he hath made it the *whole business* both of the *Old and New Testament*, first to give men a *Rule* whereby to *walk*, and (when once they have transgressed) to *recall* them from their *wanderings*. We know the *Patriarch Noah* was the *first* of all *Preachers* whom we find to be honour'd with that express *Title*; and He a *Preacher of Repentance*. We know that *Moses* was to *Israel*, as well an *Advocate*, as a *Judge*; as well a *Preacher* as a *Law-giver*; and was sent to deliver them, as well from the *Tyranny of sin*, as from the *Taskmasters of Egypt*; which shews that He, as well as *Noah*, was a *Preacher of Repentance*. We know that *before*, and *in*, and *after* their *Deportations*, there were still *Prophets* sent from *God*, as so many *Preachers of Repentance*. We know that *John Baptist*, who was equally divided betwixt a *Prophet* and an *Evangelist*, (as 'twere a lock whereby to shut up the *Law of Moses*, and a key whereby to open the *Gospel of Christ*,) was every way accomplish'd to be a *Preacher of Repentance*. His first appearance to the world was out of a *Wilderness*; with *Camels hair* upon his back, with *Locusts* for his *Belly*, with a *leathern Girdle* about his *Loins*, and with a *μετανοείτε* in his mouth. This at once was the *upshot* both of his *Text*, and *Sermon* too. [**Repent, for the Kingdom of God is at hand.*] Nay, we know the chief *Errand* on which the *Father* sent the *Son*, and on which the *Son* sent his *Apostles* into the world, was to *preach the Gospel of the Kingdom*, (that is) *Repentance*, and *Remission of sins*. As no man living can *ascend*, in a state of *Impenitence*, so no man living can *fall*, without it. *Repentance* and *Impenitence* are the two great *Hinges*, upon which do *turn* (and are *suspended*) the *Gates of Heaven* and of *Hell*. And though the *Oath* of the *Almighty* doth

* *Math. 3. 2.*

doth always *note* his *Irreversible Decree*, yet is it always in a *fore-sight* of that which in the *Creature* is but *Contingent*. If he * *swear in his wrath*, that *this* or *that* man *shall not enter into his rest*, it is because of his *Impenitence*, his || *provocation*, and the *hardening of his heart* against the *means of Renovation*; and so the *Author* of the *Epistle* to the *Hebrews* thinks fit to *argue*. * *To whom* (saith he) *did God swear that they should not enter into his Rest, but to them that believed not?* Yea, even the *sin* against the *Holy Ghost*, (let us *define* it how we *will*) must needs imply a *persevering* in the state of *Impenitence*, to which alone can be assign'd the terrible sentence of *No-Remission*. And we know that *Impenitence* (when it is *final*) being a *filling up* the *measure* of all other *sins*, even for that very reason must be *contingent*. So far from having any antecedent *necessity* of its being what it is, through the *immutability* of *God's Decree*, that 'tis the *uncleanness* of all *uncleanness*, from which the *spirit of Purity* is most *averse*. It being most *natural* to *goodness*, (that is, to *God*,) to *determine* nothing but what is *good*; to *hate* and *detest* every thing that is *evil*; and by consequence to *desire* the *good* of all; and again (by consequence) not to *glorifie* his *Power* in the meer *Reprobation* of *wicked* men, (which *must* imply their *Impenitence*,) but his *Pity* rather, in their *Repentance*.

* Heb. 3 11.

|| σκληροκαρ-
διαν, παραπι-
κροσμένην, &
μεγαθυμία. οὐ
δέρε ἐστίν οὐδ'
* τίς γὰρ οἱ μὴ
τοῖς ἀσυνή-
σων; v. 18.

sect. 7. For the inforcing of so comfortable and clear a truth, [that *God desireth what is good*, which is not the *impenitence*, but the *repentance* of a *sinner*,] we may do well to consider, with what a *meltingness* of expression he woos men to it. How tenderly doth he bespeak them by his *Prophets* under the law & *hearken unto me* || *my people*, and *give ear unto me O my nation*.

By the meltingness of his expressions.

|| Isaiah 65. 4.

Can

*Can a mother forget her sucking child, that she should not have compassion on the son of her womb? yes, they may forget, * yet will not I forget thee. || O that they were wise! that they understood this! that they would consider their latter end! * how shall I give thee up Ephraim? how shall I deliver thee Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. || I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. Thus will I do unto thee O Israel. And because I will do thus unto thee, * prepare to meet thy God O Israel. Which is as much as to say, prepare to meet me with thy repentance, that I may also repent, and may not do, what I intended to have done. Thus did God by his Prophets speak to sinners under the law. And doth he not by his son speak as tenderly under the Gospel? [O Jerusalem, Jerusalem! thou that killest the Prophets, and stonest them that are sent unto thee, || how often would I have gathered thy children even as a hen gathereth her chickens under her wings, and ye would not?] they could have repented, because he would have had them, who could not desire Impossibilities. And therefore the reason of their impenitence, was, that they would not repent. Again, as our Saviour was riding towards Jerusalem, and beheld the city, he fell a weeping over it, and said, * O that thou hadst known, (that is in effect, I would to God thou wouldst consider) at least in this thy day, the things that belong unto thy peace!] Lord! what a tenderness of expression is here used, by an Injur'd God to a provoking people? and what a perfect agreement, as well in the style, as in the passion? as if the later of these expressions had been purpos'd allusions to the former? O that they were wise!*
said

* Isaiah 49.

v. 15.

|| Deut. 32. 29.

* Hosea 11. 8.

|| Isaiah 57. 16.

* Amos 4. 12.

|| Matt. 23. 37.

* Luke 19. 42.

said God *the Father*. O that thou hadst known! said God the *Son*. The *Father* compar'd his *pity*, to that of a *mother* towards her *children*; and the *Son* his *bowels*, to those of a *hen* towards her *chickens*.

sect. 8. Away then with those that seem to be *Stoicks* in *Christianity*, who take *Compassion* to be a *Quality* below the *wisdom* of a *man*, much less an *attribute* befitting the *Majesty* of a *God*. Yet such there were in the world, who would expunge that *Text* out of the 19. chapter of *S. Luke*, where our *Saviour* is affirmed to have wept over *Jerusalem*. Certainly they who do acknowledge, that our *Saviour* was *subject* to ** all* our *Infirmities*, (*sin* alone being excepted,) must either prove it a *sin*, to weep; or else acknowledge it for *Gospel*, that *Jesus* wept. They indeed who can believe an *unconditionate* *Reprobation*, may very easily wonder how *God* can *pity*, what he eternally decreed to be *incapable* of *Pardon*. But they that stedfastly believe he did not *reprobate* any, without *respect* unto their *sins*, cannot choose but believe that he *desireth* the *repentance* of every *sinner*, and is consequently *grieved* at his *impenitence*. For the words of *Nehemiah* are *universally* true, (not *partly* true, in respect of *some*, and *partly* false, in respect of *others*.) || *thou art a God ready to pardon, and slow to wrath*. And if it is not for the *dishonour* of a *God* not *incarnate*, to be expressed with ** hands* to shew his *power*; and with || *eyes*, to shew his *knowledge*; and with ** bowels*, to shew his *pity*; how much less is it *dishonourable* for the same *God incarnate*, to compassionate even with *Tears* the *imminent* ruin of his *people*? and if the *ruin* of their *City*, how much more of their *souls*? if a *temporal* ruin, how much more an *eternal*? But his *weeping* over *Jerusalem*,

is

By the Tears
and Blood of
Christ.

* Heb. 2. 17.
chap. 4. 15.

|| Nehe. 9. 17.

* Isa. 29. 23.
|| Psalm 11. 4.
& 6. 3.
* Isa. 63. 15.

is a cold expression of his *pity*, if compar'd with *those agonies* which his compassion had put him to, as far as from the *garden* wherein he *sweat* blood, even to the *cross* whereon he *shed* it. For if the *sorrow* which he *suffer'd* was so *infinitely* great, how much greater was that *pity* which made him *suffer* it? If his *enemies* had such *marble* and *flinty hearts*, as to put him to a *painful* and *lingring death*, how *soft* was *his*, that he would *suffer for them*, from whom he *suffer'd*? He *could not* certainly be *pitiless* to any *one infant* as yet *unborn*, whose *pity* to the most *impious* was so much greater than their *impieties*; for (in my apprehension) he was not sent *out* of the world with so much *cruelty* and *spleen*; as sent *into* it with *love* and *bowels*.

An objection.

Señ. 9. But then by some it may be *wonder'd*, (if God were so merciful to *all*, as not to *make* them *only upright*, but also to *will* their *confirmation*, and not only so, but even to *raise* them when they were *fallen*,) how it should possibly come to pass, that amongst so
 * Matt. 20. 16. *many* whom he had *called*, so very * *few* should be *chosen*. And why amongst those of the *Circumcision*, (who were a *chosen*, *selected*, *peculiar people*,) a few *Idiots* only and *Publicans* should *believe* on their *Messias*, when *the most*, and the most *considerable* were very much *scandalized* at him; both at his *person*, and *doctrine* too.

Answered.

Señ. 10. The *answer* to this we may easily borrow from *S. Luke*, who sets it down as *distinctly*, as if he had *foreseen* this very *objection*. Saith he, the *Pharisees* and *Lawyers* || *rejected the Counsel of God against themselves*. Had God eternally decreed their *condemnation* without *respect* to their *offences*, they had
 * *complied*

|| Luke 7. 30.

* *complied* with his *counsel*, by setting forward their *condemnation*. Their *unbelief* and *impenitence* had been their only *qualification* for that *unspeakable misery*, to which they were *determin'd* before they were. But God having *intended* much *better* for them, if they would have *accepted* of what he *offer'd* [even the *merits* of a *Saviour*,] they did not *comply* with his *Intentions*, but *strive* against them. They *wilfully* stood in their *own light*. They were their *own enemies*, as well as *God's*. Yea, their *own worst enemies*, by being *God's*. For so saith the *Text*, they *resisted*, [or * *despised*] the *counsel* of *God* against themselves. So that now we have an *answer*, to the *words* of *S. Luke*, out of *S. Luke's own words*. And may *reconcile* that || *text* in the *second chapter* of the *Acts*, with this in the *seventh* of his *Gospel*, by this *familiar* and *known distinction*. That as *God* hath [a βουλὴ ἐλεησον, as *S. Luke* calls it, or an * εἰμαρμένῃ ἀπαρβατῶ, as *Justin Martyr*, that is,] a *purpose* so *determin'd*. as not to be *controul'd* by any *imaginable exception*, (such as his *absolute purpose* of *calling sinners* to *repentance*,) so he hath also [a βουλὴ δυναμὴν ἀδεύουσαν, that is] a *purpose* so *conditionate*, as on that *one supposition* of our *impenitence*, to *suffer* it self to be *resisted*. Thus *God purposed* the *Repentance*, and *Redemption* of the *Jews*; and he *purposed* the *preaching* of *John the Baptist*; the *former* as the *end*, the *later* as the *means* conducing to it. His *purpose* of the *means* was indeed *absolute* and *irresistible*; but his *purpose* of the *end* was merely *conditional*, and (for that *reason only*) might be *resisted*. They could not hinder *John the Baptist* from being a *Preacher* of *Repentance*; but they *could* and *did* hinder his *Sermons* from taking their *wisht effect*. *John* *preached* not to *damn*, but to *save* his *hearers*; yet not to *save* them *against* their *wills*, or upon

* Debaiffes val-
le, si sciffes om-
nia ex decreto
Dni fieri. Senec.
Nat. Quæst. I.
3. P. 700.

* ἡδὲ ἡσυχία
ἐαυτοῦ. Alper-
nati sunt, se-
cundum Bez.
|| Acts 2. 23.

* Just. Mart.
c. 1. Απολ.
841. πρὸς
Αρσιν. p. 63.

any *lesser Terms*, than their *Repentance*. *John* did preach up *Repentance*, because he *must*; but they did *not repent*, because they *would not*. For God decreed the *end* upon this *condition*, that they would *receive* and *improve* the *means*. He purposed their *Redemption*, upon *condition* of their *Repentance*; and he purposed their *Repentance*, upon *condition* they would *receive* and *observe* the *doctrine* of *John the Baptist*. But they could not possibly *obtain* the *end*, whilst they *refused* to *use* the *means*. They could not be *perfected* by the *preaching* of the *Messias*, whilst they *would not be prepared* by his *Precursor*. They could not *welom* the *King*, whilst they *despised* the *Harbinger*. They could not *hearken* to the ** word*, whilst they *stop't* their *ears* against the *|| voice*. They could not be ** baptiz'd* with the *holy || Ghost* and *with fire*, whilst they *refused* to be with *water*. That is to say, (in *fewer words*,) whilst they *would not repent*, they could not have *pardon* and *remission* of *sins*. The only reason of *S. Luke*, why the *Pharisees* and *Lawyers* did not ** justify God*, (as the *Publicans* had done,) by *being baptized with the baptism of John*, was that they wickedly *rejected the counsel of God against themselves*. And because a *rejection* implies an *offer*, the meaning of it must be this, that they did not *want* means, but *would not use* it.

* John 1. 1.

|| Verse 23.

* Vide Eulogium apud Photium.

|| Mat. 3. 11.

* ἐδικαιώσεν.
Luke 7. 29.

The Application.

|| Mal. 1. 3.
Rom. 9. 12.

Señ. 11. And what hath hitherto been said of the *house of Israel*, we cannot chuse but say, is fully *verified* in *our selves*. For the *peculiar privileges* which were the *birth-right* of the *Jew*, (as the *|| elder Son*,) upon their *obstinate refusal*, God transferred upon the *Gentile*, (the *younger Brother*.) The very *Saviour* of the *world*, who preach'd *repentance* in his *person* throughout *Judea*, is now also *preaching* to us of *Christendom* by his

his *Ministers*, and his *Word*. Their *inestimable privilege* is now grown *ours*, with *this* degree of *advantage*, that we are *forewarned* by their *judgments*, as well as *instructed* by his *doctrin*. So that if any number of *us*, who are called *externally* by the *name of Christ*, have not *inwardly* an interest and share *in Christ*, we are to say of *ourselves*, (as *S. Luke* of the *Pharisees* and other *Jews*.) that *we reject Gods counsel against ourselves*. We are in this *self-condemners*, like *most of Them*, that *light being come into the world, we* * *love* * *John 3. 19.* *darkness more than light*.

Señ. 12. 'Tis true, his *mercy* hath been as *admirable* to *us*, as it had ever been to *Them*, and his *bowels* have been as *tender*; we have the *motions* of his *spirit* to *produce* our *penitence*, and the *mediations* of his *son* to *procure* our *pardon*. He vouchsafes us the *favour* of his *temporal inflictions*, as so many *innocent warning pieces* to *preserve* us from his *eternal*. He *punisheth* al- *ἐκόν δέκοντι*
ways, (as we *sin* sometimes,) with *oblation* and re- *κα θυμῶ. Hom.*
gret, and an *unwilling* kind of *willingness*; Never *drawing* his *sword* without a *readiness* to *sheath* it: *De-*
siring to *win* us with his *goodness*, and to || *constrain* us || 2 *Cor. 5. 14.*
with his *love*. He doth * *wait* for our *repentance*, that * *Isaiah 30. 18.*
he may be gracious; that (if nothing else will, at least)
his || *forbearance*, and *long-suffering* may *lead us to re-* || *Rom. 2. 4.*
pentance.

Señ. 13. But if (like * *him* in the *Historian* after * *Qu. Curtius*,
his *murthering* of *Clytus*.) we are [*obstinati ad mori-* l. 8. c. 2.
endum] *resolved* to *perish*; if we are arriv'd at such an
high pitch of *madness*, as not to *take quarter* of *God*
Almighty; but *implicitly* say with that bold *Desperato*,
[*nolumus salvari,*] *we will not be saved*; if we are

K k 2

such

Indigna-

tion.

such *sincere* Platonick lovers of damnation, that like some sturdy malefactors, we will not accept of a Reprieve; if we call death to us, and make a covenant with destruction, and with Hell are at agreement, (as 'tis expressed by Esay the Gospel-Prophet, as well as by the Author of the Book of Wisdom,) God's injur'd patience will straight be turned into Fury. The Pity hitherto spoken of will be swallow'd up of Indignation: his Indignation will pass into wrath; and his wrath most unavoidably will end in vengeance. For though in the * gracious Proclamation which God made of himself, he set forth himself in that illustrious Hypotyposis of [the Lord, the Lord God, merciful, and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving Iniquity, Transgression, and sin,] yet he presently added, [that he will by no means clear the guilty, but visit the iniquity of the Fathers upon the Children, and upon the Childrens children, unto the third and fourth Generation. What? can we expect that our God should be so much in love with us, (when we are so much in love with ugliness,) as to ravish our wills to a desire of his embraces? do we look that heaven should come down into our Laps? And that God should make us happy even whether we will or no? * No, though 'tis wholly from him that we are able to go to him, yet he expects we should be willing that he should effectually make us kind. For our || Deliverance from Hell is not necessary to Him; he doth not want our Salvation. As he hath no* need of the sinful man, so neither hath he of the righteous; he accepts the willing soul, but never forceth the reluctant. We must not giddily conclude from those words of our Saviour [|| if I be lifted up I will draw all men unto me,] that Gods love to us is such, as to offer a kind of violence

* Exo. 34. 6, 7.

* ἡ δὲ ἀνάγκη
μὴ ἀνάγκη. Mosch.

|| Neque enim
necessaria no-
stra est illi sa-
lus. Arnobius.

* Eccl. 15. 12.

|| John 12. 32.

violence to our consents, and draw us up to our highest wishes, against our wills. For an *indulgent course* in *sin*, (without *Remorse* and *Renovation*,) lays such a *burthen* upon the *soul*, that our *Saviour* hath no *engine* can draw it up: *his love constraineth us* indeed, (as *S. Paul* speaks,) but with so *easy a violence*, that without our *willingness* to be drawn, all his drawing will do *no good*. He doth not *physically*, but only *morally constrain* us, so as to leave us the *use* of all our *faculties*, and more especially of our *will*s. For, the *constraining* of his *love* must be expounded by that which follows, the consideration of our *Danger*, and the *greatness* of our *Deliverance*. We were in *danger* of * *Death eternal*, ** 2 Cor. 1. 5. from which our *Saviour* did deliver us, by * *dying for* 14. us. And this was such a *Benefaction*, as should *constrain*, or *engage us*, || *not to live unto our selves*, but to || verse 15. him whose we are by right of *Purchase*. The serious consideration that we are *not our own* * but *bought* * 1 Cor. 6. 19, with a *price*, should oblige us to *live to him* that *bought* 20. us. And that the more *purely*, because the *bondage* from which he *bought* us, was that of *filth*, and *corruption*, || *vain conversation*, and *dead* * *works*. And as || 1 Peter 1. 18, 19. the more *purely*, so withal the more *zealously*; because * Heb. 9. 13, 14. the *Price* with which he *bought* us, was *not silver, or gold*, || 1 Pet. 1. 19. or any such *corruptible thing*, || *but an immoderate expense* of his own most *innocent* and *precious Blood*. Now *such a love* as this is, doth even *morally constrain* us, (that is, doth *mightily persuade* and *provoke* as many of us, as are not wholly *stupidified*, *insensate Creatures*.) from this day forwards *not to live unto our selves*, but to *him* that hath *bought* us at such a *Rate*.

sect. 14. That this is the *utmost* of what is meant by *God's drawing* or *constraining* any man to *Obedience*,
may

may appear by the *description* which God himself hath given us of his *paternal* dealings with a *beloved Israel*.

|| Hof. 11. 1,
3, 4.

[|| *When Israel was a child, then I loved him, and called my Son out of Egypt. I taught Ephraim also to go, taking them by their Arms. I drew them with Cords of a man, with bands of love.*] It is in the *Hebrew* with *Cords* of

* אדם
hic non ut no-
men proprium,
sed ut commune
accipiunt Graeci.
Funes homi-
nis sunt benefi-
cia quibus max-
ime solent at-
trahi homines.
Grot. in locum.

|| Sicut pueri
docentur ire, sic
ego illos ab ini-
tione formae i-
duxique. Id.
ibid.

* Deut. 1. 31.

|| verse 33.

* Deut. 32. 9.

verse 10.

verse 11.

verse 12, 13.

|| Hof. 11. 5, 7.

* Deut. 32.

16, 17.

|| Isaiah 10. 5.

* Jer. 2. 30.

Amos 4. 9.

|| Jer. 5. 13.

* Hail. 65. 12.

Jer. 7. 13.

|| Ezck 24. 13.

* *Adam*, (that is to say,) with *all the favours* that could be used for the *drawing of man* to his *obedience*. Favours comparable to those, which even *Adam* himself receiv'd whilst yet in *Paradise*. They were taught by *God* to *walk* in his *ways*, as || *little children* are taught to go, by their *indulgent* and *tender* parents. * *He bare them as a man* doth bear his *own son* in *all the way* that they went. Tea, he went *in the way* || *before them*, (to do the work of an *Harbinger*,) even to *search out a place* to pitch their tents in. He made them his * *portion*, the *lot of his inheritance*; when he found them in a *desart*, in a *waste* howling *wildernefs*, he led them about, he instructed them, he kept them as the *apple of his eye*. As an *Eagle* stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the *Lord* alone did lead them, and made them ride on the *high places* of the earth. And yet for all this, they were || *bent to backsliding*, and they refused to return; they provoked their *God* to *jealousie*, even by *sacrificing* to * *Devils*. Thus it was with his *elder son*, and thus it is with his *younger*. How often doth he draw us with the *cords* of love, when we shew our sad *liberty* not to follow? How often doth he drive us with the || *rod of anger*, when we shew our sad *liberty*, not to go? How many times doth he * *smite us*, when we || *refuse to receive correction*? How many times doth he * *call*, when we *will not answer*? How many times doth he || *purge us*, when we *will not be clean*? Are there not *some* in the world, who do not appear

appear to be *contemplative Atheists*, but very ambitiously pretend to the very purity and power of *Godliness*, who yet do *live*, and *live-on* in some of the most * *crim-* * Isaiah 7. 12.
son and *scarlet sins*, without so much as saying, || *what* || * Jer. 8. 6.
have I done? at least without *repenting* them of their *incomparable wickedness*, but *running forwards* in their *course*, as the *horse rusheth into the battel*? And so *continually* * *resisting the holy Ghost*? (perhaps by reason * *Acts 7. 51.*
of their opinion, *that they cannot resist him*?) Now since it ought to be *really* the || *hearts desire* of every || * Rom. 10. 1.
Christian, and (his *utmost endeavour*, besides) *his prayer to God*, that all his brethren *may be saved*; and that in order to that end, they may *so* be * *zealous*, as to re- * * Rev. 3. 19.
pent, and *so repent*, as to be *filled with the* || *fruits of* || * Phil. 1. 11.
righteousness; I am willing to *shut up* my *whole discourse*, with what may make it *most useful* to them that read me. That is to say, with a *short*, and a most *serious admonition*, that we will but *resolve* upon so much *patience*, and from our *secular employments* take so much *leisure*, as *first* to *chew upon the Truth*, and (after that) upon the *Timeline*s of our *repentance*; (it being for our *interest* to read that *last*, which we are *infinitely* concern'd to keep in *memory the longest*.)

sect. 15. And I the rather give way to this *excursion* of my *thoughts*, touching the *Truth of repentance* which is so easily *counterfeit*, and the *Timeline*s of *repentance* which is so easily *too late*, because there are not a few who even * *strengthen the hands of evil doers*; whilst they propagate such *pleasant* but *pernicious* notions of *repentance*, as to endeavour to *reconcile* it with *continuance in sin*. If they find themselves *sorry* for any *wickedness* that is *past*, and *continue* to *commit* it with some *reluctancy*, or *regret*, *deploring the strength* of their *temptations*, and *bemoiling the weakness* of their *flesh*,
(but

The Conclusion doth admonish us of a two-fold Provision.

* Jer. 23. 14.

(but *applauding* either the *willingness*, or *unwillingness* of their *spirits*,) they take themselves to have *repented*, in such a manner as will *suffice*; and so *excuse* themselves in *sinning*, by those very *sorrows* and *dislikes*, which do but render their *sins* most *unexcusable*. That which they take to be *Repentance* being only a *token* of their *Impenitence*; a *clear manifestation*, that they *sin against knowledge*, that they are *wilful, habitual, enslaved sinners*. They indeed are too *bad*, who *sin* without *scruple*, because they *think* they *do not sin*; but they are sure much *worse*, who know they *sin*, and are *sorry*, but *will not mend*. Such men must be told, that *true Repentance* is *Renovation*. That we *repent* us of our *sins*, when we *forsake* them; when we remember them with *hatred*, as well as *grief*; when we *hate* them *so* intirely, as to *hate our selves also* for having *lov'd* them; when we *fling* them from us with *Indignation*, like *Toads* and *Adders*, or whatsoever it is of which we have the greatest *loathing*; when we cannot indure to *see it* (without an *holy distemper* and *anxiety* of *mind*,) no not so much as in our || *Neighbours*; when we *resist it* *even to* * *blood*, rather than be *worsted* or *captiv'd* by it; when we never *leave* resisting, until we have *trodden* it under our *feet*; and never *leave* treading, till it be *sunk* into *Hell* from whence *originally* it came, and be for ever *disenabled* to rise up again to our *disturbance*. (That is to say,) we must *strive*, and never || *give over striving*, until we * *enter in at the strait gate*, and take *possession* of that || *life*, to which it *opens*; because for want of *such striving*, many shall *strive*, but shall *not enter*. Though a man *strive* never so much, he is *not* * *crown'd*, unless he *strive* || *legally*; that is, according to the *laws* and *Rules* of *striving*, By which the *Crown* is determin'd, not

The first provision, that our Repentance be *True*.

* 2 Cor. 7. 11.

|| Lev. 19. 17.

* Heb. 12. 4.

|| Phil. 3. 12.

* Luk. 13. 24.

|| Matth. 7. 14.

* 2 Tim. 2. 5.

|| See D. Ham. Ann. on the place, compar'd with his Ann.

on 1 Cor. 9. 24.

not to every One that *strives*, but only to every one that *conquers*; to him that *so striveth as to obtain*. And this alone is *True Repentance*; when looking *backwards* on what is *past*, we do (by *mortifications*, and *self-denials*,) * *revenge* our selves *upon our selves*; and when looking *before* us on what is *future*, we have not only a || *carefulness*, and a || *vehement desire*, to be eternally freed from our former most loathsome both * *mire*, and vomit; but do also || *reach forth unto those things that are before*, and *press towards the mark*, for the prize of the high calling of God in Christ Jesus: That is to say, do contend for the performance of our *Duty*, an *Universal* * *obedience* to the whole law of Christ, and *perseverance* therein *unto the end*; that so we may catch at the *Reward* of || *eternal life*. This (I say) is true *Repentance*; not when we *sin*, and are *sorry*, and *sin again*, and so, as long as we live, do both by turns, (for so the later end will be * *worse with us than the beginning*,) but when we *sin*, and are *sorry*, and *sin* || *no more*, (for fear a || *worse thing come unto us*.) If *Punishment* is as natural an effect of *sin*, as *Smoak* of *Fire*, then must we put out the one to prevent the other. A little *sorrow*, and a few *tears*, will not serve our *turn*. For (as a little *Water* does but *inrage* that *Fire*, which a due quantity would *extinguish*, so) a small portion of *Tears*, (*squeezed out* by some carnal or * *worldly sorrow*,) may prove like *Oyl* to the *Fire of Hell*, which is too hot, and too *lasting*, to be *extinguished* or *stified* by every *Transitory Remorse*. We find that || *Judas* was very sorry for having *basely* betray'd his *master*; and so *vehemently* sorry, that he would not *indure* to be the richer for his *treason*. He *hated* the wages of his *iniquity*; yea * *Beza*

thus fuisse, non quod resipuerit, sed quod illi displicuerit admissum facinus, ut sepe Deus reprobis oculos aperit, ut sua mala sentire incipiant & horrere. Beza in locum.

L I

himself

* νομίμως ἀθ-
λήσαι. i. e. κα-
τὰ νόμον ἀθ-
λήσαι.
|| 2 Cor. 7. 11.
* 2 Pet. 2. 22.
|| Phil. 3. 13, 14

* || Hoc sibi
vult χρίσκα-
τον δόξεν
ὅτι τὸ βεζ-
ζαίου. v. 14.

* τὰ ἔχματα
χρίσκα.
2 Pet. 2. 20.
|| John 5. 14.
Matth. 12. 45.

* ἢ χρί τὸ κόσ-
μι λυτὴν θάνα-
τον καὶ ὁρπά-
ζειται.
2 Cor. 7. 20.
|| Matth. 27. 3.

* Judas dicetur
penitentiā da-

himself confesseth, that he *abhorred his iniquity*, for the *discovery* of which, *God had opened his eyes*. So that in all probability, if the *like fact* were *to be done*, *Judas* would rather *die*, than *do it*. Our *English Bibles* read, *he repented himself*. And (which is a *step to repentance*) he plainly ** confessed* that *he had sinn'd*; and call'd his *sin* by its proper name, in declaring himself to be a *|| Traitor*. And (which is *one step* farther,) he made *one kind* of *Restitution*; for he ** threw back* his *bribe* to them that *hir'd* him. And his *sorrow* was so *excessive*, he was not able to *|| support it*; it quickly *cost* him a *suffocation*. All which put together, (though it may *rise up in judgement* against some *others*, who are more *disingenuous* than *Judas* was, yet) did not *amount* unto a *True*, and *Sincere repentance*, (such as *God* doth require of every *sinner*,) because it was not attended with a *general conversion*, and *renovation of life*, with a *serious detestation* (not only of *that*, but) of every *other known sin*; as well of *despair*, as of *presumption*; it did not *bring forth fruits* ** worthy of repentance*, nor such earnest *Indeavours* of making some *satisfaction* to an *injur'd Christ*, as we find in *S. Peter* and *S. Paul*, who *labour'd* (at least) to make *|| amends* for all the *ill* that they had *done*, by doing *all the good* that they were *able* (at least) to *do*; by being as *prodigal* of their *lives*, as they had *before* been *sparing* of them; and that for no *other end*, than to *advance* *|| Christ's Kingdom*, and *beat down Satan's*. Had *Judas* his *repentance* been what it *ought*, he would, (*besides his sorrow* for the *betraying* of his *master*,) have *shew'd* such a *love* of his *masters goodness*, and such an *obedience* to his *commands*, as to have *fought* under his *Banner* from whence he *fled*, both by *Preaching*, and *Living*, and *Dying* for him. And therefore when it is
said

* Matth. 27. 4.
ἡμάρτον.

|| τὰ πρὸς τὸν
μα δέσπον.
* ἐπὶ τὰς τὰς
πύλας. v. 5.
|| Verse 5.
Act. 1. 18.

* καρπὸς ἀγαθός
τῆς μετανοίας.
Luke 3. 8.

|| Gal. 1. 23.

are yet remaining in our *minds*. Whereas the Apostle saith expressely, *if any man is in Christ*, (which without repentance he cannot be,) *he is become a new creature*. He finds himself *obliged to live a new life*:
 * 2 Cor. 5. 17. *old things are passed away, and * all things are become new*. He hath *new desires and affections, new hopes and designs, new Indeavours and resolutions, new contentments and delights*. Or to summe up all with S. Paul, *he is a new creature*. This is the *least* and the *most* that I am able to *comprehend*, concerning the nature of *True Repentance*. 'Tis true, the *father* in the *Parable* (who is there *Gods emblem*) went out to *meet* his *prodigal son*, and even *kissed* him too, before he *said* that he had *sinned*. The sentence of *Absolution* did some-what *anticipate* the *Confession*. Whilst the *son* was yet a *great way off*, the *Father saw*, and had *compassion*. Whilst the *son* was but *going*, the *father ran*. Whilst the *son* was but *preparing* to cry *peccavi*, the
 || Luke 15. 20. *father || fell upon his neck*. Casting about him his *twined arms*, as if (like a passionate *Amoureux*, transported at once with *love*, and *gladness*;) he would *smother* him with *kisses*, and even *bury* him in his *embraces*. But then it ought to be consider'd, that the *parable* speaks of a *son* who was *Returning*; *not* (*now*) a *Prodigal*, but a *Convert*. One that * *came to himself*, and was *now* apprehended in the *act* and *exercise* of *True Repentance*. And although his *father || kissed* him, before he could say that he had *sinn'd*, by *word* of *mouth*, yet he had *said* it in his *heart*, at the * *beginning* of his *conversion*; and he had *said* it with his *mouth* too, (as well *before*, as || *after* his *fathers pardon*) if his *father* had not *seal'd up* his *mouth* with *kisses*. His *father* did not *absolve* him, nor receive him into *favour*, until he saw his *Repentance* made *good* and *evident* by his *Return*.
 He

He *saw Repentance* in his *Heart*, and *saw his Heart* in his *Forehead*; he *saw Repentance* in his great *change of mind*, and *that* again in his *Practice*, or *change of life*. The very *Presence* of his *Son*, was much *more eloquent* than *words* could make him. He *saw his Repentance*, in *seeing Him*; and *therefore pardon'd*, as *soon as saw him*. So the * *Thief* upon the *Cross*, was very *late* ere he *repented*, and yet how *early* was he *absolv'd*? how *short* was his *Petition*? how *large* his *grant*? how *long* was it before he *pray'd*? and yet how *quickly* was he *Imparadis'd*? But then it ought to be consider'd, that though his *Prayer* was *short*, 'twas very *fervent*. And his *Repentance*, though *late*, was yet *sincere*. We must therefore *distinguish* with very great *care*, (what with very great *care* so many men have *confounded*,) betwixt his *lateness*, and his *sincerity*. *This* alone being the thing, that we are *obliged to copy out*, for our *Example* and *Imitation*. For as *the lateness* of his *Repentance* doth shew it *possible*, for *true Repentance* to be *late*; so his having been a *Thief*, doth shew it *possible*, for a *Thief* to arrive at *True Repentance*. Which should no more *incurage* him, to be a *Thief*. For although it is *possible*, yet it is not so *likely*, that an *habitual Thief* should be a *True Penitent*. And though it is also as *possible*, yet it is not so *likely*, that *late Repentance* should be *sincere*. Now 'tis the part of a *circumspect* and *prudent Christian*, to prefer the *likelihood*, not the *bare possibility* of being *safe*. And rather the *certainty*, than the *bare likelihood*. Hence *S. Peter* doth exhort us, that we use all *diligence*, to make our *calling and election* || *sure*. || 2 Pet. i. 10.

Not only *possible*, nor only *probable*, but [*βεβαιον*] *firm* and *certain*.

* Luke 23. 42.
43.

A Transition:
to

Now

Now to the end that a *matter of highest moment* may abide in our *thoughts* so much the *longer*, and have a *prevalent influx* upon the very *complexion* and *constitution* of our *souls*; we shall not only do well to *chew upon*, and to *digest*, what we have taken in already, but shall be very well *paid* for our *Time* and *Patience*, if we shall *fill our selves* with a *Paragraph* of what we have hitherto but *tasted*; I mean the *Timeliness* of our *Repentance*. For

The second
Provision that
our Repen-
tance be time-
ly.

Sett. 16. In that *great* and *important*, and *only busi-ness* of a *Christian*, [the *working out* of our *salvation*, or the making of our *calling* and *election* *sure*,] it is not sufficient that we have the *resolution* to *employ* our time well, but we must have the *discretion* to *chuse* it too. When our *Journey* is *long*, and our *Time* but *little*, we must not only go *apace*, but be very *early* in *setting out*. It is for *God alone* to *defer* things, who is himself *Eternal*. Whereas *we*, who do not *make*, but *receive occasions*, must not stand to *deliberate*, when the *time for action* is come upon us. And since the *same opportunity* is not at all in our power to be *twice* or *thrice offer'd*, it should be the *policy* of a *Christian*, to take *hold* of the *first*. It is *somewhere* said by S. * *Gregory*, that *God hath promised forgiveness to all that do repent* but *hath not granted to all the time to repent in*. Which if a great part of men did either *believe* or *consider*, sure they would not be so *witless*, as to *defer the amendment* and *reformation* of their *lives*, till certain *years* after their *death*; nor without being sure to *live till fifty*, lay *aside this duty* as more proper for *threescore*. As soon as *David* and S. *Peter* had their *memories awakened*, by *Nathans* || *Apologue*,
and

* Deus peni-
tentibus veni-
am promissit,
sed omnibus
penitendi tem-
pus non con-
cessit. Gregor.

and by the *crowing* of the *Cock*, they repented || *instantly*, and for ever. And doubtless they did *therefore* * *prevent the dawning of the morning*, because they were not *assur'd* of the *afternoon*. If many actions, however *virtuous*, may be performed *unseasonably*, how extremely *impertinent* must *vice* needs be at that *critical time*, when (for ought we know) we have but time enough *left* and *allotted* us for *repentance*? When (like that *just degree of heat* which *Philosophers* search after in prosecution of their *secret*) we must *abandon* it for ever, or *embrace* it *now*? I know, as long as we live, we ought to *hope* we may *repent*, because as long as we live, we ought to *labour* its *execution*. But the *critical season* which I speak of, is the *hour of death*. Which being *possible*, this *very minute*, doth make *repentance impossible*, the *very next*. This should put us upon the *Presentness* of our *repentance*; because if we *repent* not the *first moment possible*, it is *possible* (at least) to *die* the *second*, and (upon that *supposition*) *impossible* to *repent*. Indeed if the *event* were but of *small consideration*, we might *adventure* (with more *excuse*) to *rely* and *presume* upon the *very possibility*, of our *living*, and *repenting*, *another time*. But when the *event* is no less, than an *unspeakable eternity* of *bliss*, or *torment*; a *Heaven*, if we *do* *repent*, or a *Hell*, if we *do not*; how *unexcusable* a *madness* must it needs be, to put *such things* to an *adventure*? Suppose it a *thousand* at least to *one*, that a man may *live* and *repent* *hereafter*, yet in *such a case* as *this*, what man *living* in his *wits* will *venture one* to a *thousand*? What is the || *gain* || *of a world*, to the *loss* of a *soul*? Is it not most for the interest of the *meerly natural* and *carnal* man, rather to suffer the *certainty* of *temporal pains*, than the *very possibility* of *pains eternal*? Is it not better in the *judg-*
ment.

|| 2 Sam. 12.
1. 2. 3. 4. 13.
|| Luke 22. 60.
61. 62.
* Psal. 119. 147.

|| Matt. 16. 26.

ment of the most sensual and voluptuous, to repent a *million* of years too soon, (if that were possible to be done,) than *half* a moment too late, (which is so easie?) In all our temporal concerns for the

* 2 Cor. 4. 18. * *things that are seen*, (such as self-preservation, or vast-preferment,) we catch occasion by the forehead; and then from what principles of downright Atheism must it proceed, that we are yawningly so indifferent in our concerns eternal, as to be well enough content, that our greatest opportunities should fly beside us? As if the offers of Heaven, and of escape out of Hell, were the only advantages in the world, which do not deserve to be regarded? When I inquire into the causes of this misery and madness, with a desire to remove them as far as may be, (not only from my self, but from as many as I am bound to love as my self,) I seem to find the greatest obstacle to the speediness of repentance, and change of life, in most mens saying with themselves, [*they have a merciful God who hath elected them absolutely, without condition, or respect, and* (as bad as they are) *he will not suffer them to die, until the time of their repentance is fully past. And* *repent they must, before they die, by unavoidable necessity; because eternally elected both to the end, and to the means;*] and so the drunkard, or the Adulterer, comparing himself with Lot, and David, goes unconcernedly into his bed, and rests securely, not doubting but to awake, and ask forgiveness in the morning. Whereas the man would rather die, than be a drunkard, or an Adulterer, or commit the least sin against the light of his knowledge, and strength of grace, if he believ'd, and consider'd, that his wages is determin'd in

* Luke 12. 20. *consideration of his works; and that his soul* * *this night* may very possibly and justly be taken from him; and how

how *unlikely* a thing it is, he should *repent whilst* he is *sleeping*. Were those things the subjects both of our *Creed*, and our *Consideration*, we would not *suffer our* *eyes to sleep, nor the temples of our heads to take any *Psal. 132. 4. rest, whilst the greatest interest of our souls lies *unsecured*; which *nothing* can secure, but *true repentance*; without which, (on a supposal that we *die* whilst we are *sleeping*,) we are absolutely *sure to awake in Hell*. The saying of Rabbi Eleazar, (as 'tis expounded by Buxtorph) is very *useful* on this occasion, to excite our care, and beat out carnal security. [|| It is every mans duty to repent one day before he dies.] That is to say, because we are not acquainted with the day of our death, we should always reckon upon the * *mor-* row; and very effectually repent every day of our lives. For when the next day that is supposed to be our last, and every day that is present made a day of preparation to that which follows, the whole Tenor of our lives will be as one continu'd act of a true repentance. And therefore let us sit down, and thus account with our selves. That although it is possible we may live till we are old, and repent by such a *miracle* as the Thief on the Cross; yet since the passage is not so *easy* from a deserved Gallows to a Paradise, nor so ordinary a thing, for true repentance to interpose [inter calicem & labra] betwixt the neck, and the halter, we should only resolve upon the penitence of the Thief but not presume upon the time. We should chuse to die, but not to live like him; our conversion should be as perfect, but not as late; because we cannot be sure that it will be as miraculous, and we have very great reason to fear it will not. For the case of that Thief is much more extraordinary, than any other mans case, before, or after. Exhort we therefore one another, as the Author

|| Buxtorph.
Thesaur. in
Hebræo Gym.
lect. p. 678. 681.
* *Docegive*
συσδόν, τίνε,
τὸν καὶ ἡμέ-
ραν βίον, λο-
γίζεσθαι τὰς
ἀλλὰ τῆς
τύχης.
Eurip. in Al-
cestide.

* Heb. 3. 13.

|| Isa. 49. 8.

* 2 Cor. 6. 2.

|| Isa. 55. 6.

Psal. 32. 6.

* Num. 16.

31, 32.

|| Exod. 9. 14.

Chap. 14. 9. 28.

* Ezck. 24. 13.

|| Wisd. 1. 12,
13.

* 2 Cor. 5. 20.

to the *Hebrews* exhorts us all, to hear Gods voice whilst 'tis call'd * to day. For as the *Jews* had forty years just, and the men of *Nineve* just forty days, allow'd them by God for their repentance; so hath every one of us a certain time prescribed to him. [an *ultimum quod sic*, as *Philosopher*, call it,] an utmost moment of life, beyond which moment we cannot pass. There is an || acceptable time, and * a day of salvation, wherein if we repent not, we are final *Impenitents*. Though true repentance can never be too late, yet it may be too late to be true repentance. And therefore we must seek the Lord || whilst he may be found and call upon him whilst he is near; lest he take us away as he did * *Corah*, or give us over, as he did || *Pharaoh*. or say to us as he did to *Israel*, (but not with that reservation,) that because he hath purged us and we have not been purged, * we shall not be purged from our filthiness any more. Let us imagin within our selves, that the sword of Gods vengeance is just now hanging over our heads, and only held from falling on us by a slender thred, which if not strengthened this minute, the next will break. Or if the sword is not now drawn up, it will immediately tumble down. And let us imagin God himself, in this very article or nick of time, calling to us out of a cloud, [why will ye die O house of *Israel*? I have no delight in the death of a sinner; wherefore turn your selves, and live ye.] Let us hear wisdom speaking to us out of the book of wisdom, [|| seek not death in the error of your life, and pull not upon your selves destruction with the works of your hands.] Let us hear *Christ* speaking to us by his * *Ambassador* *S. Paul*, who saith to his *Corinthians*, and in them to us also, [we pray you in *Christ*s stead, be ye reconciled unto God.] And sure we will do extreamly little for God Almighty,

Almighty, if having done him the *injury*, we will not *accept* of a *reconcilement*. We will do *nothing* for him at *all*, if we will not *live* for his sake, if for his sake we will not be *happy*. If they that are *enemies* to the *cross of Christ*, and do *not* believe a *resurrection*, will not lose any *part* of their *voluptuousness*, nor defer a *sensuality* beyond to * *day*, because they may possibly * 1 Cor. 15. 32. *die to* || *morrow*; why should not *we* be *more resolute*, || Wild. 2. 9. not to *defer* our *repentance* beyond *this instant*, because we may possibly *die the next*? Then let not the *young* man defer it till he is *old*, nor the *old* man till he is *bedrid*, nor the *bedrid* till the *last gasp*. It will be *probably* to little purpose, *then* to send for the *Divine*, when the *Physician* hath *given us over*. For having *held out* so very long against the call of God's *grace*, and being daily more *harden'd*, by how much the *longer* we have *held out*, we are the less *likely* to *come* at *last*, at a call we have already so *oft* *resisted*. Or if we *seem* to *come* to him upon the *terrifying approaches* of *death* and *Hell*, there is much to be *fear'd*, that such a *late coming* is not *sincere*, such as includes a *renovation* of *mind* and *life*, which yet is required to *True Repentance*, and which *alone* can make our *coming* to be *available*. I hope I cannot be so mistaken in any thing that I have said, as that the *melancholick* man should be in any *danger* to be *swallow'd up* of *despair*, upon a *timorous supposition* that his *season* is *past*: for I had shew'd long before, that so long as we *live*, a *dore* of *hope* is *open'd* to us by the *divine forbearance* and *longanimity*; which is *always* inviting us to *come unto him*, and (when we *come* in *sincerity*,) *always* ready to *receive* us. But this does not give us the *least encouragement*, to *defer* our *repentance* one *jot* the *longer*. For since our *life* is in our *breath*, and our *breath* in our

* Isa. 2. 22.

|| Mal. 104. 29.

* εἰ τις ὁσὸν
 ἔχει πλῆρες τις
 ἡμῶν λαοῦ
 ζήλει, μέταις
 ὀργῆς. ὡς δὲ εἰς
 ἡν ἄνελον,
 πρὶν εὖ παθεῖν
 τὴν τὴν παρ'
 ὅσων μέγαν.
 Sophocl. in
 Trachiniis.

|| Heb. 12. 29.

* Jam. 5. 16.

|| John 1. 9.

|| Luke 19. 8.

** 2 Cor. 7. 11.

|| Dan. 4. 27.

* 2 Pet. 3. 18.

|| Eph. 4. 13.

* 2 Pet. 3. 18.

* *nostrils*, (which being || *taken* away we *die*, and *turn* again into our *dust*,) and that we have not *grace* at our own *disposal*; this *very day* is not *too soon*, because *the* * *morrow* may be *too late*. Though we cannot but be so *weak*, as to be matter of Gods *pity*, yet let us not be so *wilful*, as to defie his *Indignation*; nor so *resolvedly wilful*, as to be *stubble* for his *fury*; for *our God* is a || *consuming fire*. But let us *repent*, whilst we have the *grace*; and let us *presently* repent, whilst we have the *time*. Let us *begin* this *Repentance* with an *ingenuous* * *confession* of all our *sins*, attended with || an *hatred*, as well as * *sorrow*; pass we on yet *farther* to a *complete* * *satisfaction* of every *man* whom we have *injur'd*; || *breaking off* our *sins* by *righteousness*, and our *iniquities* by *shewing mercy* to the *poor*. Pass we *forwards* to an *impartial* and *universal* *Reformation* of all our *lives*. And let us not make a full stop there; but let us *pray*, that we may *indeavour*, and *indeavour* whilst we *pray*, that we may * *grow* from *strength* to *strength*, from *virtue* to *virtue*, from *grace* to *grace*, from one *degree* of *grace* unto *another*; And that we may never cease from growing, *until* we *come* unto a || *perfect man*, *unto* the *measure* of the *stature* of the *fulness* of *Christ*.

* *To him be Glory, both now, and for ever.*

THE END.

THE

2
8. 4. 15

Signal Diagnostick

W H E R E B Y

We are to judge of our own Affections ;
And as well of our Present, as Future State.

O R T H E

LOVE of CHRIST

P L A N T E D

Upon the very same T U R F, on which It once
had been Supplanted by the Extreme Love of Sin.

B E I N G

The substance of several Sermons, deliver'd
at several Times and Places, and now at last met
together to make up the Treatise which ensues.

By *Tho. Pierce*, D. D.

L O N D O N,

Printed by *J. M.* for *R. Royston*, Bookseller to the Kings
most Excellent Majesty, 1 6 7 9.

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A
PREMONITION
TO THE
READER.

HAVING been many times importun'd, since the Fire of London, both to permit a new Impression of my Sinner Impleaded, and to gratifie my Stationer with some Inlargment, I could not think of a fitter Subject, in relation to the Method I first propos'd to my self, than that of which I am writing this brief Account.

My method was avowedly That of the Husbandman in the Parable ; who does not only think fit to cleanse the * fallow ground of the Heart, before * Jer. 4. 3. he sowes it, but sowes it thoroughly when it is clean too. And so accordingly having indeavour'd, in my first Practical Essay, (and in hope of God's Blessing on it) to weed out of mine own, and out of other mens Natures, the Love of Sin ; I was to labour in my second, (and by the same Blessing of God, on which alone we depend for any Proportionable success,) to Stock the very same ground with the Love of Christ. It being certainly

A Premonition to the Reader.

|| Jer. 10. 12. *not enough, (however absolutely needful,) || not to sow among Thorns, or meerly to break up the fallow ground; but (as the same Prophet words it,) we must sowe in Righteousness, to reap in Mercy. And, to be Positively glorified, we must not think it of force sufficient, that we be negatively good. 'Tis vain and fruitless that we endeavour, to eradicate out of our hearts the love of our Sins and Sensualities, unless it be that our Love of Christ may therein take both the deeper and faster Root. And because the Love of Christ does seem as rarely understood, as 'tis often talk't of, we must be taught wherein it lyes, and the several ways of its Attainment. To the Knowledge of the First, and to the Practice of the Second, I have directed both the First and Second Part of my Inlargment.*

Matt. 9. 37.
Luke 10. 2.
1 Cor. 3. 9.

Jer. 10. 12.
1 Cor. 3. 6,
& 7.

As they are now put together, I know not at present what more to add, besides my humble and hearty Prayers unto the Lord of the Vineyard in which we labour, (and whose Harvest we are in one sense, as well as his Husbandry in the second, and his Labourers in a third,) that whilst we are Plowing what we have fallow, and are Planting what we have Plow'd, and are Watering what we have Planted, He who is said to rain Righteousness will bless our Labours with Increase.

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Martii 13. 1669.

THE
INTRODUCTION
TO
The First Part.

Sect. 1. **A**S nothing is easier to a Christian, than the gross knowledge of his Duty, so there is nothing more difficult, than a just *Decorum* in the Performance. And this is certainly the reason, that though the Kingdom of Grace hath been *found by many who never sought it, yet the Kingdom of Glory hath been || sought by more who never found it. It being the custom of most Professors in their Spiritual Travels, only to gaze with greedy eyes on their Journeys end, without Employing their *Indeavours* to hit the way. Like some of Those under the Pole in an half years night, who have, in storie, been so blinded at the return of the Sun, as not to see their way towards him ; we behold the glorious Promises of our exalted Sun of Righteousness with both our eyes, but are so dazl'd with their Brightness, as (in comparison of Them) to have scarce a glimmering

B

of

*οὐ μὴ ἐκζη-
τες οὐκ εἰς-
καύουσιν διὰ
τὸ εἰσκαύουσιν
ἐκζητῶντες. Phi-
lo. ad. hebr.
cap. p. 365.
Rom. 10. 20.
|| Luke 13. 24.

The Introduction

of his Precepts. We look on the other side our Work, we are so Partially & Supinely taken up with our Wages ; and do so fasten our Sanguin memories upon Christs love to us, that we forget the great Requisites of ours to Him. Whilst God is speaking from mount Gerizim, we listen to him with willing Ears ; But are as deaf as any Adders, when he calls to us from mount Sinai. Our Sa-
Deut. 11. 29. viour is welcom to us still, in his Priestly office, which is to Bless us ; but in his Kingly, which is to Rule us, he finds a different entertainment. Every man hath his βέλησις, or naked Appetite of the End ; but cares not greatly for the βέλευσις, or Consultation about the Means. We would arrive at our Haven, but not encounter with the Tempest ; preserve our Vessel, but not cast away our Fraught ; pass over into Canaan, but not through the Wilderness, or the Red-sea. Dye the Death of the Righteous we would all by all means ; but without either the care, or the pains to live like him. And would gladly lie with Lazarus in Abraham's bosom, but are contented that the Dogs should have the licking of his sores. We love to put a misconstruction on several Articles of our Creed ; and take the Captain of our Salvation to have finally so subdued our Ghostly enemy, as to have left for his Souldiers no harder Task, than the easy Injoyment of the spoyl. As if
Ex. 19. 18, 20. the * Apostle had exhorted us to follow Christ
Heb. 12. 19, 20. without

* Heb. 13. 13.

to the first Part.

without the Camp, not to Fight, but Triumph; not to strive for the Mastery, but supinely to receive it.

Seet. 2. Whereas it ought to be remember'd, that as the way which leads to Heaven is both narrow, and Incumber'd, (which the word τεθλιμμένη Mat. 7. 14. does well import) So the Gate that opens to it is Low, and strait. And being so, it admits not of all Promiscuous comers; but, as Low, of such as are Lowly; and as strait, of such as are slender. The Ambitious man therefore has too much stature, and the Worldling has too much Bulk: Through the one they are too high; and through the other, too unweildy. They would Both enter in, but upon their own Terms. For the first would not be Lower, nor the second Less. Not at all laying to heart, (what our Lord himself has told us in his Sermon upon the Mount,) that Blifs and Glory are for the Meek, and the poor in spirit; for them that mourn, and are merciful; Mat. 5. 3, 4. &c. for them that make Peace, and are Pure in heart; for them that even hunger and thirst after Righteousness; to verse 12. and for them that suffer hardship for Righteousness sake; that is to say (in fewer words,) for them alone that Love Christ, and that keep his Commandments. VVhen he compares the Kingdom of Heaven unto a Treasure hid in a Field, (though perhaps it may be found for little or no Cost at all,) yet

The Introduction

he tells us that *all* must be sold to buy it, *Mat. 13. 44.* *Whatsoever* that *Treasure* shall stand us in, be it our *Pleasures*, or *Reputations*, be it our *Livelyhoods*, or our *Lives*, 'tis plain the *Master* of the *Treasure* is still to have his *own Asking*; and if we resolve upon the *Jewel*, we must not stand upon the *Price*. When our *Master* does vouchsafe to liken himself unto a *Merchant*, and *Eternity* in a *Parable* is put to sale; *Love* and *Obedience* are the *two Talents*, wherewith *Eternity* is to be *Purchas'd*. Not that the *Jewel* is worth so little, but the *Merchant* exacts no more. That is to say, (without a parable) *Love* and *Obedience* are the *Conditions*, on which the *Promises* are made. And *obedience* is the *Criterion*, by which alone we are enabled to **know* our *Love*. So that as soon as a wealthy *Ruler* put this *Question* to our *Saviour*, *What shall I do, that I may inherit Eternal life?*] our *Saviour* gave him this in answer; [*If thou wilt enter into life, keep the Commandments.*] And no sooner had He made this glorious *Promise* to his *Disciples*, *That he would give them whatsoever they should ask in his name*, but straight he added the *Condition* which was the way to its *Attainment*.

* ἡ τέχνη τοῦ
ἐπιτολῶν τῆς
πρὸς τὸ κύριον
ἀγάπης ἀπὸ
Ἰωάν. 13. Apol-
lin.

John 14. 15.

If ye love me, keep my Commandments.

Señt. 3. Which words, though they are few, are so full of matter, that here is hardly any word, which

to the first Part.

which is not *weighty*, and *emphatical*; and hardly an *Emphasis* on a word, which affords not *matter of Meditation*.

Let us put our *first Emphasis* upon the Particle [If] a conjunction conditional. For 'tis not *Peremptorily* said, my *Love* to you hath been so great, and my *Favours* to you so *many*, as that ye cannot choose but love me, or ye *must* love me of *necessity*; but the *Proposal* is *ex hypothesi*. Our Saviour does not say *Because*, but *If* ye love me; thereby making it a question, whether we love him or love him not. I.

And this deserves to be the Subject of no small *Trouble* or *Humiliation*, whilst we pretend to be the *Followers* and *Friends* of Christ, that we should be of such *barbarous* and *inhumane* dispositions, as to be able to be cold in our affection towards *Him*, who is *inflamed* towards us in *His* affection.

A *second Emphasis* is to be put on the Pronoun *me*. If ye love me, keep my *Commandments*. One would have thought he should have said [If ye love your *own selves*, if ye love your *own souls*, if ye will escape the *Pains* of *Hell*, or if ye will attain the *Joyes* of *Heaven*, and so if ye love your *own Interest*, keep my *Commandments*.] For what is it to *Him*, whether we keep them, or keep them not? He is not the *better* for our *obedience*, and sure our *Rebellions* can much *loss* hurt him. Hath *He* need. II.

The Introduction

need of our Salvation to make him *happy*? no, no more can our Injoyments *improve* his Bliss, than can our miseries *interrupt* it. And yet he saith, if ye love me, keep my Commandments. From whence ariseth this *second Inference* :

That the greatest expression of our Lords love to us, is his taking it as a *kindness*, that we be kind unto *Our selves*; that we will love him at least so well, as to do our selves *good*; that we will *not once meddle* with that which *hurts* us; but let *miserie alone*; and apply our selves wholly to do those things, wherein our *only true happiness* must needs *Consist*.

III. Let us put a *third Emphasis* upon the *keeping of his Commandments*, as that relates in this place to the supposed *Love* we bear him. And let this our *third Emphasis* be *subdivided* into *three*. For it will easily afford us a *threefold Importance* of the words, and thence will follow a *threefold inference*.

I. First the words may be *thus* pronounced. If ye love me, if ye have any the least *affection*, or *kindness* for me, do so much as *observe* what I have appointed you to *Perform*. And this is as if the words were spoken in the *Optative mood*. O that ye were *wise*! that ye *knew those things which do belong unto your Peace*! that ye would but *so love me*, as to keep my *Commandments*! From which *Acception* of the words the *Inference* certainly must be this :

That

to the first Part.

That the best *Instance* and *Expression* of our Love to *Christ*, is to do those things which he *Injoyns* us.

Or else the words may be accented thus, (as if *indicatively* spoken, and by way of *Asseveration*,) If ye love me in good earnest, not in word, but in *Reality*. If ye affect me from the *Heart*, and not from the *Teeth-outwards*, ye will be sure to do whatsoever I Command you. Your obedience then will be *infallible*; I shall not miss of its *Emanations*. And hence ariseth this other Inference:

That Love and Obedience in a *Christian* are two inseparable Companions; every whit as inseparable, as *Hippocrides* and *Polystratus*; or as the Parent rather, and the Child; the Cause, and the effect; or whatsoever else they are which are *Relata secundum esse*, whereof the one does of necessity infer the other.

Or the words may be read, and expounded thus, (as being in the *Imperative mood*;) If ye love me, be sure ye keep my Commandments; make it evident that ye love me; give me the Proof of your Affection, by doing that which I require. No other Love will I accept, than what does prove its own Truth by the constant keeping of my Commandments. From which Acceptation of the words the Inference cannot but be This:

That our obedience to the Precepts of *Jesus Christ*, is the only warrantable Touchstone, whereby to try and examine the love we bear unto his Person.

This

The Introduction, &c.

This will teach us what *mettle* our *Love* is made of. And because by the force of our *Love* to *Christ*, (if it is solid, and sincere,) there is a mutual* *Cohabitation* betwixt *Him* and *Us* || (*He* in *us* as our *Head*, and *We* in *Him* as his *Members*,) this will also become a *Rule* which cannot possibly deceive us, (as other *Rules* are wont to do,) in what it most of all imports us to labour in without Error, even * the making of our *Calling* and *Election* sure.

* 1 John 3. 24.
|| John 14. 23.
& ch. 17. 23.

* 2 Pet. 1. 10.

Having thus far proceeded in laying out the several matters, in which I think is swallow'd up the whole Importance of the Text : I shall begin my Contrivance with the *Conjunction Conditional* ; and try how much to our Advantage, a word so commonly overlook't may be made to serve.

C H A P. I.

A Question made of our Love to Christ.

sect. 1. **I**Ndeed if we *never* have been *Lovers*, we may hear those words with *unconcernment*, *ἐὰν ἀγαπάτε*, [*If ye love me.*] But if we are any whit acquainted with what it is *to be in love*, if we have any *kind jealousies*, any *Pantings*, and *yearnings*, and *gasps* of soul, after Him who is the *Bridegroom* of all our *Souls*; we cannot choose but take it *tenderly*, that the *sincerity* of our *Love* should once be *question'd*. When *Agabus* prophesied of the *Bonds* which *Paul* should suffer at *Jerusalem*, and thereupon his Friends besought him not to go to that *City*, *Paul rebuked* his friends for *their love to Him*, as seeming to derogate from *his to Christ*. *What mean ye to weep and to break mine heart? I am ready not to be bound only, but to die at Jerusalem for the name of the Lord Jesus.* Nothing wounded him so deeply, as that what was *his glory* should be the cause of *their grief*. So when our Lord put the Question unto *some* of his Disciples, (upon the Cowardize and Falschood he saw in *others*,) *will ye also go away?* they presently gave him such an Answer, as imply'd their being wounded in the *tenderest* part of their *Soul*. *Lord, to whom should we go? thou hast the words of Eternal life. Why dost thou kill us with such a Question, as seems to scruple at our Loyalty, and to derogate from our Love? where is he*

Acts 21. 12, 13.

John 6. 57.

Verse 62.

John 21. 17.

in all the World, whom we are able to leave thee for? or what is that that we can *Covet*, in exchange for *Eternal life*? Can we be so *besotted*, as to part with our *Jewel*, in hopes of *Dirt*? why then dost thou *intimate*, that it is possible for us to *leave* thee? or possible for us *not to love* thee? or possible for us to *love thy absence*? so again when he ask't no less than three times together, *Simon Peter lovest thou me*? *Peter was grieved* (saith the Text) *because he had said to him the third time, lovest thou me*; and therefore gave him such an Answer three times together, as I cannot better express than by this short Paraphrase. Lord, when thou knowest *that* I love thee, why dost thou ask *if* I love thee? though *all* should forsake thee, yet will not *I*. *My love is stronger than Death it self*. Why dost thou grieve me with *such* a Question, as *wounds* the *honour* of the love that I bear unto thee?

John 3. 1.

Señ. 2. Just so when our Saviour does say to us [*If ye love me keep my Commandments,*] it ought to go somewhat *near* us, that we should give him any *occasion* of putting it to us with an *If*. Were we piously *inamour'd* with him who is *fairer than the children of men*; did our *Souls* love *Him* who is the *Lover of Souls*, in as passionate a manner as he deserves; and were we as *jealous* of the *honour* of our *Fidelity* as we ought; we would be ready to expostulate in such a case. Blessed Lord! dost thou, by saying [*If ye love me*] imply it possible that we do otherwise? *Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God*. When we were *Bond-men*, ready to *perish*, not in *Ægypt*, (like the *Poor Syrian*;) but that *other land of darkness*, even *Hell* it self, it cost him *himself* to *buy* our *Freedom*. And is it possible

C A P. I. Of our Love to Christ.

3

possible *not* to love him, whilst we believe it to be *true*, that he hath thus *loved us*, and that he loved us *first* too? Can we possibly be able *not* to love him at the *Rebound*? Observe the force of those words in the *best beloved* of his *Disciples*. *We love him, because he loved us first*; or *let us love him*, because he loved us first. 1 John 4. 19. For the word ἀγαπᾶμεν does equally signify them *both*. It *affirms*, and it *exhorts*. It is at once of the *Indicative* and of the *Subjunctive* mood. ἀγαπᾶμεν, we *do* love him, and ἀγαπᾶμεν, *let us* love him; and if for no *better* reason, at least for *this*, because he lov'd us when we were *Enemies*; and because he *then* lov'd us, when we *deserv'd* nothing but *hatred*.

sect. 3. But what a sad thing is this, if we shall love him only for *that*, for which the worst sort of *men* are wont to love *one another*? For if we love them *that love us*, what thanks have we (saith our Saviour) *do* Matth. 5. 45. not even the Publicans the same? nay do not the *Devils* do somewhat like it, by being still at *agreement* amongst themselves? never was *Satan* divided yet against *Satan*; for then his *kingdom* had not *continued*. It was a *witless* and *foolish* calumny rais'd by the *Pharisees* of our Saviour, that he did cast out *Devils* by *Beelzebub the Prince of Devils*. For the Devils have Matth. 12. 24. more *wit*, than to *invade* each others *Rights*. And is not *that* a kind of *Love*, by which, as by a *Bond*, they are kept together in *Peace* and *Unity*, for mutual *interest* and *preservation*? And then what *great* matter is it, if we love Christ for *this*, that he loved us *first*? It is no more than we are *tyed to* by the law of good *nature*, to return at least a *little*, for the *great deal* we have receiv'd; yet He desires no more of us, than that we will *pledge* him when he *begins* to us; that we afford

Cant. 8. 6.

him what he has *bought*, and dearly *paid* for; and at least that we will love him, because he loved us *first*. Now if we have no love to *give* him, or spare him *freely*, we should at least have some to *sell* him, or some to *retribute*, and *restore* him; love *for* love, obedience *for* obedience, patience *for* patience, and blood *for* blood. Seeing the Publicans themselves do *love* their *lovers*, how much *worse* must *we* be, if we are no lovers of *Him*, who lov'd us better than his *Life*? *Solomon* thought it a great expression to say that *Love is as strong as Death*, thereby meaning nothing more than the love of the *Bride*. But the love of the *Bridegroom* was very much *stronger*; as being *that* that *overcame the sharpness of Death*. And shall we *so much* disparage either *Him* or *our selves*, as to let a *Peradventure*, or an *if* be made of it, whether or no we have attain'd to such a *secondary* love, as may suffice at least to prove us *one degree* better than *Devils*? Shall we think it is sufficient to *serve* the *turn*, (to make us *Competent* Christians, and *good enough*,) that we *approve* of Christs *Innocence*, and *own* his *Power*, have no *aversion* to his *goodness*, and are glad if we can serve him with *ease* and *Pleasure* to the *Flesh*? As, when we *Pray* in his *Name*, and make *Profession* of his *word*, and sing *Hosannas* to his *glory*, and never deny him but in our *works*, nor ever forsake him but in his *sufferings*?

Sett. 4. Nay (to shame our selves yet *farther* out of the coldness we labour under) shall an *if* be made of our love to *Him*, the love of whom does most conduce to our greatest *Interest* and *Advantage*? All the *Promises* in the *Context* are no more *sequels* of our *obedience*, than our *obedience* is the *Fruit* and *effect* of *Love*. From whence it follows that on our *Love* to the

the Lord Jesus Christ, all his *great and pretious Promises* must needs depend for their *performance*. For if we *love* him not enough, how then can we *delight* in him? And if we cannot *delight* in *Him*, how much less in his *Commandments*? and if not *so*, how then can we *obey* him? and if not *that*, how then can we hope he will receive us with an *Euge*, *well done good and faithful servants*? What *heart* has a servant to do his *work*, when he neither *loves* the *Master*, nor has *pleasure* in his *Commands*? And yet what *hope* has a servant to earn his *wages*, who for want of affection neglects his *work*? It is therefore for our *Interest* the most that may be, to love our * Saviour and our * Prince, ** Acts 5. 31. to whom it belongs to *reward* or *punish*; and *so* to love him as to *keep his Commandments*.

Señ. 5. But suppose it were not *useful* to love this *Saviour*, and that nothing were to be *got* by being loyal to this *Prince*; yet he being so *lovely* as well as *great*, that whilest he *awes* us with his *Commands*, he seeks to *melt* us with his *Intreaties*, methinks we should be so *charm'd*, as still to *love* him, only to *love* him. And shall we *niggardly* put him off with such a *mercenary* love, as with which Diana's *Silver-smiths* did love their *Idol*, (or as the *Daughters* of the *Horse-leech* are wont to love *Blood*,) rather because we *live* and *thrive* by the love we bear him, than because he is so *lovely*, as to make us *die* for him, with *ease and pleasure*? Those words of *Job* were the most suitable to a *Lover*, [*although he kill me, yet will I trust in him.*] And as in those words of *Job*, (speaking them *heartily* as he did) consisted the *Triumph* of his *Faith*; (to wit, that *Faith* which *overcometh the world*;) So for us to be able to say as *heartily* of *Christ* [that we would
love

love him though he should *hate* us,] This alone would be of force to shew the *Triumph* of our *Affection*. And sure we ought to love our *Saviour*, (seeing pure love indeed hath eyes behind it) rather because he hath *already* *deserv'd* our love, than to the mercenary end that he may *reward* it. Indeed 'tis most for our *Interest* (as well as honour) to love him simply for what he *is*, and not for what he *brings* with him by way of *Dowry*; because in the conduct of our *love*, the less we look on our *Advantage*, the more *advantageous* our love will be.

sect. 6. I confess this is more than *He* does rigidly exact. Because he is an High Priest who has a *feeling* of our *Infirmities*; and as in his Person he once did bear them, so for that very reason he does the rather *with* them. He does not look for such a *perfect* and *disinterested* love, as stands in need of no helps, for its *Improvement*, or *support*. Carry's not *water* in the one hand, wherewith to *extinguish* the *Flames* of *Hell*, nor a *Firebrand* in the other, whereby to *burn up* the *Joys* of *Heaven*, (like the woman so met by Bishop *Ivo* in the streets,) to the end that we may love him the more *sincerely*, without fear of the *first*, and without *hope* of the *second*. He knew that *Hell* is very *useful* for the driving us off from the love of *Evil*, and that *Heaven* is as *useful* for the *drawing up* our love to the Sovereign *Good*. And as he desires that we will love him upon any rational *Terms*; So would he have our love cherisht by any *means* to be imagin'd; even the hope of *Reward*, in case we *do*; and fear of *Punishment*, if we *do not*. He would have us to reflect on our *own advantage*, and afford him *some* love, for the love we bear unto our *selves*.

sect. 7.

sett. 7. 'Tis true indeed if we consider, that in *Him* is all *goodness*, and that *goodness* is *Beauty* in its *Perfection*, and that *Beauty* is not the *Common*, but the more proper object of *Love*, (as *Colours* are of *sight*, and *Sounds* of *hearing*,) And that *Beauty* in its *Perfection* is *Love's last object* and *resort*, the very *Center* wherein it *rests*, and wherein when it *rests*, it cannot *possibly* go *astray*, (all extravagance of *desire* being quite lost into *Fruition*,) and by consequence that there is nothing more *natural* to a *Christian*, than to place his whole *Love* upon *Jesus Christ*; if (I say) we consider such things as these, it may be matter of some *Amazement*, how a *true member* of *Christ* can make a shift *not to love* him, and not to love him for *Himself* too. And yet we see by *Christ himself*, 'tis but *indefinitely* propos'd; it is but *ἐὰν ἀγαπήτε με*, *if ye love me*. Though *Jesus Christ* is the *Head*, and we do hope we are his *members*, and 'tis *natural* for the *members* to love the *head*; though *Jesus Christ* is the *Vine*, and we conceive we are the *Branches*, and 'tis *natural* for the *Branches* to cleave in love unto the *Vine*; yet it seems a thing questionable, whether we *love* him, or love him *not*. And since 'tis *impossible* for a *true member*, not to love its *own Head*; we may know by this *Token*, whether we are *members* of *Christ*, or *not*. *S. Paul* saith expressly, that as many as are *members* of *Jesus Christ* are *members of his Body, his Flesh, and Bone*, and that *no man yet did ever hate his own Flesh*. So that if it is a *question*, whether or no we *love* our Saviour, Eph. 5. 29, 30. it must be also *another question*, whether or no we are his *members*. Whether *members* of his *mystical*, or of his *visible Church only*; whether *genuine*, and *natural*, or *counterfeit Branches* of the *Vine*. And
herein

herein lyes the sadnes of our condition (so far forth as we *fail* in our *love* to Christ,) that if we suspect we are *not* his members, we can yet be so well *satisfied* or *unconcern'd* in our *unhappiness*, as not to take any great thought what shall happen to us *hereafter*; and if we think we *are* his members, that we can seek out occasions of *slacking* our love towards a *Saviour*, in loving whom we must *confess*, our endless *happiness* does *consist*.

sect. 8. In the beholding of an *Interlude*, or in the reading of a *Romance*, men will be often so *affected* with the lively representation of some incomparable *Lover*, and of his Admirable *sufferings* for the dear *object* of his Love, as to let fall *Tears* at the Solemnity. Now what other reason can be given, why men should thus be *real* Lovers of an *Imaginary* vertue, and *unfeignedly* concern'd in another man's *Fiction*, (whilst they *know* and *consider*, 'tis but a Fiction,) but that it is in the *nature* of man *as man*, (before he degenerates into a *Brute*,) both to *love* the *vertuous*, and to *compassionate* the *miserable*? To *espouse* the cause of the *best-deserving*, and to *side* with *Innocence* in her *Afflictions*? From whence it follows unavoidably, that he who *cannot* love *goodness* without any reference to *himself*, (his private *Interesses*, and *ends*,) hath *dearly* bought that *disability*; which he could never have got at a lower *rate*, than that of parting with his *Humanity*, and *plucking up* by the *Root* those *Flowers* of *Paradise*, which the *God* of good *nature* had *planted* in him. And if these things are so, Lord! how *strange* is the *Impiety*, and how *mysterious* the unhappiness, to be less affected with the *Beauty* and *bleeding Innocence* of a *Saviour*, than with the *Tragical Chimæras* of a
Dramatick

CAP. I. Of our Love to Christ.

9

Dramatick Poem? How great and manifold is the guilt of being *niggardly* and *cold* in our love to *him*, whom to *love*, is so *easy*, so *advantageous*, nay whom 'tis *hard* not to love? What a sin against *nature*, not to love *them* that love *us*? What a sin against *Reason*, not to love such an object as we confess is *most lovely*? What a sin against *Grace*, not to love even *Him*, who hath poured out upon us the *Spirit* of love, and so hath *offer'd* us at least the *Grace* to love him? What a sin against *Gratitude*, not to love *Him* who so loves us, as that he loves to *forgive* us the scandalous *littleness* of our Love? What a sin, to be *wanting* in love to *Him*, who dyed to *expiate* our *want* of love to him? What a barbarous sin is it, to love him *lamely*, and with *indifference*, who * stands knocking at our *Door*, and *importunes* us to *open* with much *Intreaty*, and that from morning till *midnight*, until *his Head* is *fill'd with Dew*, and *his locks with the drops of the night*? What an *amazing* sin is it, (and almost *incredible*), to love our *Saviour* any whit *less*, than we love our *sins*? To have a much *weaker* love for the *Proper object* of our love, than we are wonted to bestow on the *proper object* of our *Hatred*? Yet is there any thing more usual, than for many not to love *Christ* who are called *Christians*, and to *demonstrate* they do *not* love him, by their *not keeping* his *Commandments*? So very great reason there is to put a strong *Emphasis* on the Particle *If*, that even the *best* of us perhaps may call our love into *Question*, whether it is *such* as will serve the *turn*? whether *such* as does employ us in the *due keeping* of the *Commandments*.

Self. 9. And therefore, for a conclusion, let us thus reckon within our selves. That in as much as || *without* || Heb. 11. 6.

D

Faith

Faith it is impossible to please God; and seeing no *Faith* is true, but that *which* * *worketh by love*; and seeing no love will prove effectual, but that which brings forth || obedience to the *Commandments* of *Christ*; (in which respect 'tis called fitly the * *fulfilling of the Law*;) seeing also we must || know that *Christ is in us*, or among us, which we can very hardly do but by the love we bear to * *him*, as well as by the love which he bears to us, (*Shed abroad in our hearts by the holy Ghost which he hath given us*;) And seeing by consequence that our love appears to be one of the *greatest Hinges*, upon which the very *Door* of our *Hope* does turn; it concerns us as much as *Salvation* comes to, that we raise up our hearts to things invisible, and future, and that we work up our affections towards the right hand of God (where Jesus || sitteth, and is in-thron'd,) by all the Instruments and Engines to be imagin'd. Never must we cease from our * *work* of Faith, (which is *obedience*,) from our * *labour* of love, (which is *Industry* and *diligence* in that obedience,) from our * *Patience* of Hope, (which is *indurance unto the end* in that industrious way of obedience,) until the *Flame* of our Affection has burnt up all *unclean Fires*, (obstructing the passage 'twixt us and *Christ*;) and made its way to *Immortality*, in contempt of all *Ifs*, or *Peradventures*; that it may never more be said, *If* we love him, but *because* we love him, and *because* we cannot but love him, we are resolv'd *not to be able not* to keep his *Commandments*.

SECT. 10. For by the *Custom* of our obedience, (that I may touch before-hand on what will properly be handl'd in other places,) we shall contract unto our selves so great an easiness to obey, that 'twill be difficult and

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11

and *hard* to be *disobedient*. We shall be ready to object to any masterful temptation, what *Joseph* did to his tempting Mistress, *how can we do this great wickedness, and sin against God?* Wilful sin will become such a *stranger* to us, we shall so lose its acquaintance by *discontinuing* to commit it, that we shall neither have the *heart*, nor the *Face* to own it. I say, by a long and constant *practice* in the keeping of the Commandments, and *going on a great while* in the path of Righteousness, we shall *forget* the *way back* to our old *Rebellions*; and shall arrive at an *averseness* to those *enticements*, with which we were wont to converse with *Pleasure*. Ever saying (when we are tempted,) with the spouse in the Canticles, *we have cast off our coat, how shall we put it on? We have washt our feet, how shall we defile them?* Cant. 5. 3. An inveterate *habit* of the *soul* (like such an *habit* of the *Body*,) as it is not *quickly gotten*, so when it is, it is *hardly lost*. And as the *habit* of *living wickedly* turns our *wickedness* into our *nature*, that to *cease* from *doing wickedly*, all things in us must become *new*; so the *habit* of *doing well*, does so *rivet* and *ingrain* the *love* of *Piety* in our *hearts*, that 'tis well nigh as difficult to raze it out, as for a *Leopard* to change his *spots*, or an *Æthiop* his *skin*. Jer. 13. 13. Is there any among us who has been so *accustom'd* to any sin, as that it has got the *dominion* over him? let him but have the *Curiosity* to make an obvious *experiment*, (for the sole want of which he *understands* not the *pleasures* of *vertuous living*,) and, *my* life for *his*, it will set him *free*. Let him *accustom* himself as much to the *keeping* of the Commandments, as he has done unto the *Breach* and *Transgression* of them, and he will find himself as perfectly an *humble servant unto Righteousness*, as before he was a *servant* and *slave* to *sin*. Rom. 6. 12, 14.

will get the *Dominion* over him; 'twill *Rule* and *Reign* in his mortal body; it will so lift up his *reason* above his *Passions*, and so bring down his *Appetite* to a subjection under his *Will*, as that the *law in his members* will but *timorously war* against the *law in his mind*. He will be passionately in love both with the *Burthen*, and the *yoke*, as with the *Beauty* and the *Love* of his *master Christ*. And like the *Bondman* in *Exodus* at the great *year of Manumission*, will rather be *bored through the ear*, than be *free from Christ*. The Apostles word is, *He will be a new Creature*; and even those which heretofore were his most *formidable duties*, will now at last so become his *supream delights*, that as he will not indure to *do* the things which he *abominates*, so as little will he be *able* to *abstain* from the duties he so much *loves*. Thus at last he will be brought into that *blessed disability* of wilful sinning, of which *S. John* speaks in his first Epistle. *He that is born of God sinneth not, neither can he*, (saith the Apostle,) and that *because he is born of God*. That is, he cannot sin *wilfully*, so as still to be *regenerate*; because he *ceaseth* to be *regenerate* by *wilful sinning*. Sins of *Ignorance* and *frailty* he cannot free himself from; but he cannot, being *regenerate*, *sin a sin unto Death*. Cannot *indure* to live *habitually* or *indulgently* in sin. For whilst we continue to be *regenerate*, or *born of God*, the *love* we bear to *Christ's person* will beget such a love of his *precepts* too, as will make the *keeping* of them at once our *Business*, and our *Delight*.

chap. 7. 23.

Exod. 21. 6.

2 Cor. 5. 17.

1 John 3. 9.

Señ. 11. And until we arrive at *this*, we cannot go beyond *If* in the School of *Christ*; but must be held, as so many *Dunces*, to the *first syllable* of the Text. We may say that we love him *without* the keeping of his

his Commandments; but 'tis plain, *without that*, we cannot palpably *demonstrate*, or *shew* our Love. We cannot shew it either to *Christ*, or to our *Neighbour*, or so much as to *our selves*. For *S. Paul* tells us expressly, that the *salvisick grace of God*, or the *grace which bringeth Salvation*, doth teach as many as do receive it without resistance, *to live soberly, righteously*, Tit. 2. 12. and *godly in this present world*. But now we cannot do either, unless we *keep his Commandments*, because by these we are precisely tyed up to all three. And so *without* the keeping of them we have no love at all. For had we a real love to *God*, we should be *Godly*. Had we any to our *Neighbour*, we should be *Righteous*. And did we but *truly love our selves*, we should be *Temperate*, and *Sober*. That is to say, had we a *solid and sincere* love of *Christ*, either consider'd in *himself*, or consider'd in his *Members*, we should not fail, in good measure, *to keep his Commandments*. For what disparity could there be, betwixt our *loving*, and our *not loving* *Christ*, if it were possible for us to love him *without* the keeping of his *Commandments*? If *they* can truly love *Christ* who still are *breaking* his *Commandments*; And if *they* can *but love* him, who are still *keeping* his *Commandments*, what *great difference* can there be, betwixt *love*, and *hatred*? *what difference* in the *causes*, when there is *none* in the *effects*; (to make it evident by a plain and familiar Instance) 'Tis not the least of his *Commandments* by which he obligeth us to *submit our selves to every ordinance of man*, *whether Supreme, or subordinate*, 1 Pet. 2. 13. And therefore they who can flatter themselves, or others, that when they *violate* this *Commandment*, (given by *Christ* in his *Apostle*,) they only *violate* it in *Love* to the reformation of his *Religion*,

gion, and so *Rebell* against him in *love* to the advancement of his *Glory*, or only *fight* against him in *Love* to the propagation of his *Gospel*, do speak as absurd a contradiction, as if they should say in plainer terms, that they *hate* him in *Love*, that they *Persecute* him in *Love*, and that in *love* they cannot *indure* him. And therefore let us *resolve* upon the *keeping of his Commandments*, that so we may be *sure* we love him; that we may love him without an *If*; that we may not fail to love him, with such a love as is *undisputable*.

Señ. 12. For *this* is one of the chiefest reasons, why he *exacteth* our *obedience*, even because our *obedience* is the strongest *Argument* of our *Love*. Could we *love* him without *Obedience*, he would not be so much offended (as now he is) with our *Rebellions*. That which most of all *wounds* him, is our *unkindness*; and this for *oursakes*, a great deal rather than for his *own*; because our *want* of *kindness* to him is only *mischievous* to *our selves*; It being That *without* which He is not able to make us *Happy*. And this does prompt me to descend to the *second Inference* which I propos'd.

CHAP. II.

That the greatest expression of Christ's love to us, is his taking it as a kindness, and as a kindness unto himself, that we will be but so wise, as to do our selves good: that we will not meddle with that which hurts us; but let misery alone; and apply our selves wholly to do those things, in which our only true happiness must needs consist.

sect. 1. **A**S this was one of the great ends of our Saviours coming into the world, to make us holy, as he is holy; and this in order unto the greatest, our being happy as he is happy: so he is still pressing upon us not to be negligent of the means, whereby those ends may be accomplish'd. And this no doubt must be the reason, why having given us his Commandments, to hedge us about, and to fence us in, that so it may be hard for us to fall of bliss; he adds to all the rest, this one Commandment, that (for the love we bear to him) we will keep his Commandments; Not only for the reason which we find given by S. John, because his Commandments are not grievous; but especially for the reason which we find given by the Psalmist, because in keeping of them there is great reward; and for the reason which is render'd by God himself, because if a man do them, he shall live in them; or (which is most to our purpose,) because the scope of the Commandments given by Christ under the Gospel, is to make us such as He is, (so far forth as we are capable,) both

1 John 5. 3.

Psalm. 19. 11.

Levit. 18. 5.

Ezek. 20. 11.

both for *Righteousness* in *this* world, and for *Beatitude* in the *next*. This must therefore of necessity be the *greatest expression* of his love, for that the *reason* of his *Commanding* us to *keep* his *Commandments*, is not because it is for *his* interest, but only because it is for *ours*. Could we possibly be *happy without* the keeping of his *Commandments*, he would not *press* the keeping of them with so much *zeal*. Were there *two* ways to *heaven*, one by *faith and obedience*, another by *Faith without obedience*; the *disobedience* of our lives would *never* grieve him. He would not so rigidly urge upon us the *observation* of his *Law*, if *Salvation* were to be had upon *easier Terms*. For I say he is so urgent to have us *keep his Commandments*, not so simply and precisely that his *Commandments* may be *kept*, as that by *keeping* them *strictly*, we may be *saved*. Our being *saved* is the *end*, (at least his being *glorified* in our *Salvation*,) of which our keeping the *Commandments* is but a *necessary medium* conducing to it.

* ὡςπερ ὁ
ἐλάττω τὸν
ἀρετὸν ἐπι-
δοκίμαζοντα
ἐαυτὸν, ἔγω
καὶ ὁ παρνομίας
τῶν ἀμάρτι-
ων, λόγῳ
μὴ ἐκείνοις,
ἔργῳ δ' αὐτῶ
καταποιῶται
αἰμαδόν. Philo.
ἐπὶ τῷ Καν
καὶ Αβελ. p.
127, 128.

sect. 2. To contemplate the case in some obvious colour, let us suppose that a *carnal*, but *affectionate* Father, being about to leave the world, (as our Saviour then was, when he spake these words,) should give a *farewel* to his children in such expressions. [*My sons and daughters, if ye love me, observe those precepts when I am gone, which I have many times given, whilst present with you. Strive to make your selves happy, take care of your health; preserve your fortunes, keep money in your purses; provide for the winter of Adversity; hold close together for mutual help and preservation; beware of Suretiship; take heed of Intemperance; do nothing that may lead you into beggary, or sickness; into*

"into Imprisonment, or Bonds; but study to live
 "long in ease and safety, in peace and plenty, in plea-
 "sure and prosperity;] would we not esteem him a
 very *fond* Parent, and extremely concerned in the
outward happiness of his children? would we not look
 upon those his *last words*, as the most eminent expressi-
 ons of his *Fatherly care*, touching the things of this
perishing and *fading* world? what then shall we think
 of our *Blessed Saviour*? who having given us such
 Commandments as he knew had an *aptness* to keep us
safe, and (not only so, but) to make us *happy*, does
 here intreat us in the words of a *dying man*, that, if
 we *love* him, we will *keep* his Commandments. And
 what is this but to say (in effect, and substance,) If
 ye love *Me*, be sure to love *your own selves*? Do me
this courtesie at least, to be but as

* *happy* as I would *have* you. Alas!

in breaking my *Comamandments*,
 ye break *your selves*, and do not
That, if ye *love* me. If there is any
 thing in the world which ye will
 do for my *sake*, do not *ruin* your

selves *for ever*. But for the *love* ye bear to me, *keep*
 those *Commandments*, which unless ye duly *keep*, ye
 cannot *keep* your *own souls*. Ye cannot keep them (I
 say) from the *Roaring Lyon*, who night and day goeth
 about, seeking whom he may *devour*. My *Command-*
ments are the Amulets, which, by being well *kept*, must
keep you from him.

sect. 3. Now if our Saviour is so affectionate and
kind to us, as to take it for a *kindness*, that we be
kind unto our *selves*, and that we *keep* his *Command-*
ments, not at all for *his* good, but intirely for our

E

* *own* :

* *Est & alia, in hoc seculo, obtemperan-*
tibus merces, cum penitus à nobis evulsis
Peccati radicibus, calcatoque Mundi Fastu,
atque edomitâ carnis petulantia, virtutibus
ditamur; nihilque non agimus, quo ex ho-
minibus Dîi efficiamur. Folengius in
 Psalm 19. 11.

* Deut. 10. 13.

* *own*; why should we either so *despise* or so *bate* our own *Souls*, as to be negligent in the keeping of those Commandments, for the keeping of which we shall not only be *rewarded* in time to come, but *in* the keeping of which there is *great Reward* & *great Reward* even then when 'tis attended with *persecutions*, because they very well consist with our *Receiving an hundred-fold* now in this *present* world, besides the happiness in *reversion*, which will fall to us in the *next*. There are such *secret Retributions*, of *Peace*, and *comfort*, and *Joy unspeakable*, convey'd by God into the *Soul* of one who *truly loves Christ* and duly keeps his *Commandments*, and is under persecution for doing both, that our Lord might well joyn the ἐκ τῶν παλαιῶν with the μετὰ δυνάμεων, the present *Reward* with the present *sufferings*. For in this *keeping of his Commandments*, that *Real Godliness* does consist, whereof S. Paul saith to *Timothy*, that it is *profitable for all things*. And that for this reason, because besides *its own sweetness*, (which makes it delicious unto all, whose *spirits* are not so *incrassate* as to have quite lost their * *Tast*,)

1 Tim. 4. 8.

* ἀγδοι γὰρ
εἰς τὴν παύσιν
τοῦ σώματος
σώσης. Philo.
καὶ τὴν εἰς
τὴν μετὰ δυνάμεων
μετὰ σωμάτων,
p. 351.

It yields to those that are owners of it, *often-recurring Prelibations* of the *glory to be reveal'd*. For this I humbly conceive to be the meaning of S. Paul, when he saith, *It hath the Promise even of this present life*, as well as of *that which is to come*. And not only so, but 'tis *profitable* besides, as to our *Bodily* enjoyments, those of *meat*, *drink*, and *cloathing*; so far forth as they conduce to the solidest comforts of a mans life. For 'tis to *these* our Lord refers, when he makes this solemn promise, (unto such as *seek first the Kingdom of God and his Righteousness*,) *that all these things shall be added to them*. Added (he means) in *measure*, though not *excess*. Added to *satisfie*, though not to *satiate*.

Mat. 6. 33. 33.

the keeping of the Commandments, it should be (over and above) our *Reward* to keep them. But as there is hardly any thing *false*, which doth not seem to be *true*, (to one or other,) so there is hardly any thing *true*, which (to one sort or other,) is not seemingly *false*. As *Christ himself*, so the *Commandments* of *Christ*, are a *stumbling-block* to *some*, and arrant *foolishness* to *others*. For men of *sensual apprehensions* cannot *discern* those felicities, which do naturally arise from the constant *keeping* of the *Commandments*; partly *because* they do *not* keep them, and so are *ignorant* of their *sweetness* for want of *tryal*; partly *because* they are *fleshly minded*, and so are *blind* to those things which must be *spiritually discern'd*.

Señ. 4. But now (besides that we have it in an express text of Scripture, that *in the keeping of the Commandments there is great Reward*, *Psal. 119. 11.*) first we can prove it by the *experience* of excellent persons in holy Scripture. Secondly, by the *promise* of *Christ himself*, in the *two next verses* before my *Text*. Thirdly, by the evidence of such plain *Reasons*, as even the *natural man* himself will not easily *contradict*.

Señ. 5. I cannot begin to prove this from a better *Topick* than *experience*; nor from a *better* experience than that of *David*; who hath put it upon Record in the most notable of his *Psalms*, (I mean the 119) that of all the good things which were desirable here on earth, the very *keeping* of his *Commandments* did still afford him a *supply*.

Señ. 6. First in the time of his *Distress*, he found it
Psal. 119. 92. his *Comfort*, and *support*. *Unless thy law had been my delight,*

delight, I should have perished in mine affliction. It was (it seems) the *only thing*, that was able to make him *outlive* his sufferings. And agreeably to that, we find him breaking out into this petition. *I am a stranger upon Earth. O hide not thy Commandments from me.* verse 19. As if he should have said in plainer terms, [O my God, since I am *friendless*, and in a very *strange Country*, and am to take a great *Journey* through all the *difficulties* and *Horrors* of an *Inhospitable desert*, where-in are many *salvage Beasts* to be encountred in the *way*; O do not *take away* my *staff*, deprive me not of my *Provision*, do not bereave me of my *guide*, let not thy *Commandments* be kept from mine eyes. For without the *Refreshment* and *help* of *Them*, what can *accompany* and *conduct* me into the *land of the living*? whatsoever thou *dost* unto me, give me not over to *disobedience*; or whatsoever thou *hidest* from me, O hide not thy *Commandments*. Take away *any* thing, rather than *Them*. That is so terrible a divorce, as I am not able to *indure*. For I am taught by my *experience*, *that thy *Command-* * verse 50. *ments* have been my *comfort* in my *trouble*; And but for the *Anchor* I took in them, the *waters of the deep* had gone over my *soul*; and a *sea* of afflictions had *overwhelm'd* me.

sect. 7. Again, the keeping of the *Commandments* was *David wisdom*. For no sooner had he said *I have* verse 99, 100. *more knowledge than my Teachers*, but straight he added this Reason, *because I keep thy Commandments*. His *Teachers* were such fools, as to *keep the statutes of Omri*; to wit the *wide* and *broad way*, by which they were led unto *Destruction*. But 'twas the *Policy* of *David*, to keep the *statutes* of his *Creator*; to wit the *streight* and *narrow way* which leads directly unto *life*. The
Fool

Fool is He who proudly walks upon a *precipice*; but the *meek* man is *wise*, because he walks in *plain ground*. And as the *fear* of the Lord is the *Beginning* of wisdom; so the *keeping* of his *Precepts* is its *perfection*.

verse 14.
15.

20.
27.

131.
143.

sect. 8. Thirdly, the keeping of the Commandments was *David's Pleasure* and *Sensuality*. He had *as much delight in them, as in all manner of riches*. Yea *his soul was ready to break for the longing he had to the Commandments*. He was passionately in love with the law of God, *all the day long was his study in it*. And as *Darius*, being in love, is said to have gaped upon *Apame* with open mouth (*1 Esdras 4. 31.*) so we are told by King *David*, that he open'd his mouth, and panted for the ardent desire which he had to the Commandments. Nay, though trouble and anguish took hold upon him, yet the Commandments even then were his great Delight.

verse 3.

162.
72.

sect. 9. Again, the keeping of the Commandments was *David's project of Advantage*. He seiz'd upon them as his heritage for ever, and such an Heritage too, as was the joy of his heart. He rejoyc'd in them as one that findeth great spoils. The law of his God was dearer to him, than were thousands of Gold and silver. The only Trade which he did drive was to negotiate thus with Heaven; and he found it even here the most thriving course.

verse 80.

sect. 10. Fifthly, the keeping of the Commandments was *David's honour*. Let my heart be sound in thy statutes that I be not ashamed. So in one place he prays. And he professes in another, that he had rather be a Door-keeper in the house of the Lord, than to dwell in the Courts

Courts of Princes. For he that keeps *closest* to the *Commandments* of God, does hold the highest Rank in the *Court of Heaven.* An *honour* every way adequate to the most infinite *Ambition.*

SECT. II. Lastly, the *keeping* of the *Commandments* was *David's liberty* and *freedom.* *I shall run the way of* verse 32.
thy Commandments, when thou hast set my heart at liberty. Agreeable to that of our blessed Saviour, henceforth *I call you not servants, but Friends;* (*Job. 15. 15.*) and we know the word *Friend* does import a *Freedom.* But because the word *Commandment* implies a *Master*, and a *Servant*, or else a *Sovereign*, and a *Subject*; whilst *Friendship* by Philosophers is said to be amongst *equals*; we must therefore distinguish betwixt *liberty* and *looseness*, betwixt a *Free-Subject*, and a *Rebellious* one, betwixt a *servant set free*, and *freeing himself* before his time. *Rebellion* is to be reckon'd the greatest *Tyrant* in the world, as *enslaving* us to the *meanneſs* of being *Rebels.* The trueſt *liberty* of the *Subject* consists in *loyalty* and *obedience* to just *Authority* and *Command*, not as of *necessity*, but out of *choice.* The *Prison* makes me *no prisoner*, whilst I *choose* the confinement which men inflict. Else a *Prince* would be a *Prisoner* whensoever he pleaseth to be *retir'd.* *Alexander* the great was the *greatest Prisoner*, when he childishly wept for a *second world.* For as we measure any mans *neediness*, not by the *littleness* of his *Possessions*, but by the *greatness* of his *Desires*; so a *Prisoner* is one who does *want more room*, who thinks his *House* is *to little*, and his *Territories* *too narrow*, and therefore *labours* at least to *enlarge* his *Borders.* But the *commandments* of *Christ* do tye us up to *Contentment*; in which is the *Absence* of all *Desire*; and in
this

*Amicitia est
inter pares.*

this is perfect freedom. For when the thing which is commanded is to be absolutely free, (especially from the Tyranny and yoke of Sin,) we cannot be the *less* free, by being obligingly commanded. There cannot sure be any *servitude* in our being oblig'd to be happy. For then the *Angels* that never fell would be *enslav'd* by their *confirmation*. No, our *servitude* does consist in our being *overrul'd* to contrive our *misery*, not in our being only commanded to seek our *Bliss*. Suppose a *Master* commands his *Servant* even to go whither he *pleases*, and to do what he *lists*; that is, in effect, to be a very *freeman*. We cannot say he is *enslav'd*, because commanded to be at *liberty*. For a man to be commanded to use his *freedom*, hath nothing in it of *Impropriety*; but to be free, and yet *enslav'd*, implies a *flat contradiction*. It was not by *exemption* from Gods Commands, but in regard of his rigid *obedience* to them, that *Abraham* was called the *Friend of God*. And our Saviour would have us rise, from the *lowness* of *Servants*, unto the *Dignity* of *Friends*, not by being *familiar* with him, but by *doing* [and suffering] *whatsoever he does command us*. The degrees of our *obedience* may fitly be call'd the *stairs of honour*, by which we *climb up* into an intimate *Friendship* with our *Redeemer*; yea, (which is more to be admir'd) into a mutual *Inherence*, and *Cohabitation*. For S. John tells us expressly, that *he who keepeth the Commandments of Christ, dwelleth in Christ, and Christ in him*.

a John 3. 24.

Sett. 12. And this does lead me, from the *first* to the *second* Topick which I propos'd; from *Dauids experience*, attested to us in the *Psalms*, to the *promise of Christ*, (the son of *David*) in the two next verses before my Text. A signal *promise*, repeated twice in a
Breath;

Breath; as 'twere on purpose to rouse up our drowzy souls, and to provoke us unto obedience by a redoubled Reflexion on our *Advantage*. What can be more for our *Advantage*, or more agreeable to the *Ambitions*, both of the *Flesh*, and of the *Spirit*, than to have our own *wills*, and to be *masters* of all we have a *mind* to, even all that we are able to *want* or *pray* for? yet this is every mans portion, who does so really love Christ, as to keep his *Commandments*. For so saith the Oracle which cannot lie, or prevaricate. *Whatsoever ye shall ask in my name, that will I do.* (v. 13.) and in the very next words, *If ye shall ask any thing in my name, I will do it.* (v. 14.) A promise sufficient to make us *startle*, unless we consider it long enough, to grasp the whole of its *Importance*. For we see 'tis *universal*; *ἐάν τι*, if any thing, and *ὅτι ἂν*, whatsoever; we shall have what we ask, *without exception*. And universal as it is, it is *inculcated*, and *inforc'd*, by a sacred kind of *Tautology*. From whence 'tis obvious to infer, (as it is useful to observe,) that although *vain Repetitions* are worthily *blam'd* by our blessed Saviour, yet there are many *Repetitions* which are not *vain*. It is so far from being *vain* for our Lord here to tell us the same thing *twice*, that 'tis to *rivet* it in our *memories*, and to *imprint* it in our *minds*. And *what* is that which he desires may take so deep an *Impression* in us, but that we shall have our own *asking*, if we will but so love him as to keep his *Commandments*? Compare the *Text* with the *Context*, the *condition* of the promise with the *promise it self*, and you will find that the *scope* of the whole is *this*. If you will do my will, I will not fail to do yours. If ye will but hear me, speaking to you in my *Precepts*, I will be sure to hear you speaking to me in your *Prayers*. Give me the

F little

little that I *ask*, and you shall have your *own asking*. Put your selves into a capacity of *injoying* as much as you can *desire*. Apply your selves to such a course, as by which ye may *make me your own*, and have *all my Mercies* at your *disposal*. For on condition that *ye love me*, and *keep my Commandments*, I will *do what ye will have me*; setting no *bounds* unto my *grant*, but what ye do to your *Petitions*.

That this is here our Saviours meaning, will undeniably appear from those parallel words, *1 John 2. 22. Whatsoever we ask we receive of him, because we keep his Commandments*. Not *whilst*, but *because*. Not *at that time*, but *for that reason*. Compare this again with those other expressions of Christ himself, *John 15. 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done*: which is as if he should have said, *do you but keep my Commandments*, and *ye shall have me at your Command*: for so run the words, *ask what ye will, and it shall be done*. Let us be perfect in this point, before we leave it. For besides that there is nothing, which more closely concerns the Text, (I mean, as it stands in relation to the Context,) by how much the *longer* we think upon it, we shall admire it so much the *more*. Admit that *we* were to make the *greatest promise* to be imagin'd to Christ himself; we could not go beyond this, [*Lord ask what thou wilt, and it shall be done*.] And yet the very same thing saith He to *us*, *ask what ye will, and it shall be done, if ye will but so love me, as to keep my Commandments*.

sect. 13. Where now lies the difference betwixt God's doing *our will*, and *our doing His*, since he is pleas'd to *bind* himself by such an astonishing kind of *promise*,

promise, (no less than * 4 times repeated in the very * Joh. 14. 13, same Sermon) that all we ask shall be done, ask what we will? Certainly the difference is only this; that God does satisfy our wills, by way of answer to our Petitions; and we do Homage unto His, by way of Answer to his Commands. His compliance with us is an act of Grace; and ours with Him an act of Duty. God reveals his will to us, by way of Empire and Exaction, because he is our Creator, and we the work of his Hands. We exhibit our wills to Him by way of Intreaty and Supplication, because he is as our Potter, and we his clay. In this then we differ, that we intreat, whilst he Commands; but in this we agree, that we would have our wills done; He by us, and we by Him. Nay what will ye say, if he intreats us too as earnestly, as we do him? It is the saying of S. Paul, 2 Cor. 5. 20. *We are Embassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God.* Here is God (ye see) beseeching us, and Jesus Christ praying to us, (for what he does by his Embassadors, he truly does.) that having done him all the wrong, we will admit of a Reconcilement, that is to say, that we will love him, and keep his Commandments. Herein then consisteth the great Advantage of our obedience, that whilst 'tis doing God's will, it moveth God to do ours. Which must not be accus'd as a bold expression, because we are taught it by God himself. For if we keep his Commandments we shall abide in his love. (John 15. 10.) And if we abide in his love, all we ask shall be done, ask what we will, John 15. 7.

|| τὸ δὲ ὅτι
ἐλάττω δὲ ἡμῶν
πῶς ἐστὶν. Arist.
Eth.

Sec. 14. But here it may easily be objected to all that hath hitherto been spoken, that however our Saviour hath made this Promise, yet not one of his

Disciples hath ever seen its *Performance*. For where is he in all the world, who can say his *Petitions* have all been *granted*? how many *sick* and *poor* Christians have pray'd to Christ for *health* and *honour*, who yet have dyed of their *diseases* in perfect *beggary*, and dropt unregarded into a grave of *forgetfulness* and *obscurity*?

SECT. 15. The *Answer* to this will be *short* and *obvious*. That the great and precious promise is not *absolute* but *conditional*. Had the *promise* been *absolute*, the *objection* brought to it had not been capable of an *Answer*; it would not lie in our power to *clear* our *Saviour* from *breach of Promise*. But the *promise* being *conditional*, is more or less to be *perform'd* by him that made it, as the *condition* shall be *observed* by them on whom it is *injoyn'd*. Now thus stands the Case betwixt our *Saviour* and *our selves*. In the two next verses before my Text, (and *John* 15. 7.) we have a *general promise* bestowed on *his* part; and in the words next after we have a *reasonable condition* requir'd on *Ours*. The promise is on his part, *that we shall have what we ask, ask what we will*. The Condition is on *ours*, *that we abide in him, and that his words abide in us*; that we love him so far, as to keep his *Commandments*. Now the man being nam'd who hath *not broken* the *condition*, it will be easie to name the man in whom the *promise* hath been *accomplish'd*. In the very

* *Marth.* 7. 2. * *same measure* we mete to *Christ*, it is but just he should mete to *us*. If we will needs *reject* his *Precepts*, how can he do less than *neglect* our *prayers*? with what modesty can we expect, that he should give us what we *desire*, whilst we pay him not the tribute which He *commands*? what encouragement has our *Saviour* to be still *gratifying* of *us*, whose common practice it is to
incense

incense or *grieve him*? nay, (to deal *freely* with our *selves*, and but *ingenuously* with *Christ*,) what man is there amongst us who is not ready to confess, that we have cross't *his* will, more than *he* hath cross'd *ours*? had not *he* been more inclinable to grant our *Prayers*, than we commonly have been to yield obedience to his *commands*, what should we many times have done for *Food* and *Rayment*? how could we *sow* in the *spring*, with any expectation to *reap* in *Autumn*? *this* may therefore be sufficient to free his *promise* from the *objection*, that he *performs more* of it, than we have done of the *condition* on which 'twas made. Nay as his *promise* is vastly *greater*, than we have the *goodness* to *deserve*; so his *performance* of it is *more*, than we have the *Impudence* to *require*. For if we *love* him but *little*, he *grants* us *much*, if we *obey* him but *seldom*, he *thanks* us *often*. And if he gives us not *all* we ask, it is because we do not *love* him with *all* the love that he *requires*; such as employs our *whole strength* in the constant *keeping* of his *commandments*.

Señ. 16. The *objection* being thus *answer'd*, and the *promise* of our Saviour thereby made *clear*, I proceed from the *second*, to the *third* Topick which I propos'd; that is, to such a kind of reasoning, as the *natural* man *himself* will not easily *contradict*.

Señ. 17. First 'twill be granted by all the world, as well by the *Jew*, as by the *Christian*, as well by the *heathen*, as by the *Jew*, as well by the *Atheist*, as by the *Heathen*, all will say with one mouth, that they *desire* to be *happy*, and that *happiness* is so *lovely*, they *cannot choose but* desire it. Perfect *happiness* is the *object*, which *alone* cannot fall under the *liberty* of the *will*. It is as *natural* to *desire* it, as for a *stone* to tend
down-

downwards. Indeed 'tis *easie* to *mistake*, but 'tis *impossible* to *refuse* it. I say 'tis *easie* to *mistake* a *false* happiness for a *true*; and to *refuse* the *true* happiness in adherence unto a *false* one. But *happiness* cannot be *refus'd*, by any man who does *believe* it is *truly such*. Consummate happiness is the *center* towards which we *all* travel, let our errors and vices be what they will; and however we may *differ* about the *way* that *leads* to it, yet we *agree* in our *Intentions* to hit the *end*. For though there are that *seek death*, and with *Hell* are at *agreement*, and *pull destruction* upon *themselves* with the *work of their hands*; yet 'tis because they *mistake* their *Bliss*, *not* because they *prefer* their *misery*. Every man in the world does love the quenching of his thirst; *Desire* is the *thirst* of every mans *Soul*; *Satisfaction* is the *quenching* of all *Desire*. And though a man *wanders* never so much in the *way* that he is *going*, yet the *end* of his *Journey* is *satisfaction*. So that aiming (as we do) at being *happy*, and *setting out* (as we do) from the *pure* hands of a *Creator*, we should not be able to *miss* of happiness, were there not many ways of *erring*, betwixt the *circumference*, and the *center*. *Epicurus* went *one way*, *Eudoxus* another, *Diodorus* a *third*, *Herillus* a *fourth*, the *Stoicks* a *fifth*, the *Peripateticks* a *sixth*, (as hath been * *elsewhere* observed) the *Gymnosophists* a *seventh*, the *Herodians* an *eighth*, the *Mahomedans* a *ninth*, and we who are *Christians* do go a *tenth*; but *all* agree in their *desires* of being as *happy* as it is *possible*. This I therefore set down as my *first postulatnm*, and as that which will be granted by men of *all sects*; that though *happiness* is *mistaken* by several sects. and as diversly *defin'd* as 'tis *misunderstood*, yet to be *absolutely happy* in the general notion of the *word*, is the common *desire* of *all the world*.

* Sinner Im-
pleaded. part.
1. ch. 1. Sect. 6.

sect. 18. It will *secondly* be granted by men of all sects, that a mans *happiness* does consist in the complete *satisfaction* of his *desires*. For our *desires* are our *capacities*, or our *emptiness* of soul. How much soever we do *desire*, so much we *want*, and stand in *need* of. Now because there is nothing which *nature* hates more, than to be *empty*, or in *want*, there can be nothing more *natural*, than to *covet* a *fulness*, or *satisfaction*. But the *largest* of *vessels* can *want* no more than it will *hold*, nor can it *covet* more than will make it *full*. And therefore the *filling* of our *desires* (vessels of *infinite capacity*) cannot choose but be that, wherein our *happiness* does *consist*. Which *fulfilling* of our *desires* is nothing else but *contentment*, or *satisfaction*.

sect. 19. Now hence it follows unavoidably, that if a mans *Happiness* does consist in the complete *satisfaction* of his *desires*; and if that is nothing else, but an absolute *contentment*, or *self-sufficiency*; and if the *Commandments* of *Christ* do *tie us up*, or *oblige* us to such *contentment*; then his *Commandments* of necessity do make it our *duty* to be *happy*, and by consequence an *happiness* to do our *Duty*. In this there is nothing to be *denied*, no not so much as by the *Atheist*, unless it be that *Christ's Commandments* do oblige us to *contentment*, or *self-sufficiency*; and that will easily be prov'd by the *Tenor* of them, which himself hath *sum'd up* in the 12 chap. of *S. Mark* v. 30, 31. where *all the law and the Prophets* are said to *hang upon* these *two hinges*, *Thou shalt love the Lord thy God with all thine heart, with all thy mind, with all thy soul, and with all thy strength; and thy Neighbour as thy self.* Now he that *loves God with all his heart*, will in *him* set up his *Rest*;

Luke 10. 40,
41.

Rest; his whole *delight* will be *in* him, his whole *dependance* will be *on* him; he will *not* love *either* the world, or the things of the world; in *whatsoever* state he *is*, he will be sure to be *content*; he will not (with *Martha*) be solicitous and *careful* of many things; but espouse (with *Mary*) the *one thing that is necessary*. He will be inwardly full of joy in the Holy Ghost; his conversation will be in Heaven; and the tranquillity of his Conscience will be the beginning of his *Bliss*. Thus it must needs be with him, who is perfectly *amorous* of his *Maker*; and perfectly *amorous* of his *Maker* he needs must be, who loves him with all his heart and soul. This is the *summ* of our whole Duty towards God, and this is the effect of discharging his duty, and so 'tis our duty to be happy, and therefore an happiness to do our Duty. The *summ* of our duty towards our Neighbour, is to love him as our selves; and the effect of this duty is full contentment and satisfaction. For we are neighbours unto all, for whom Christ died; and he dyed for our enemies, as well as Friends; and if we love all the world for which Christ dyed, with such a singleness of love as we love our selves with, we cannot fail of observing that other Precept of our Saviour, *Matth. 7. 12.* which is the doing unto others, as we would that others should do to us. And then, by a consequence unavoidable, we shall not covet another mans goods, because we would not that another should covet ours. And coveting nothing that is anothers, we cannot choose but be satisfied and contented with our own. And in contentment or satisfaction, (which are Synonymous) it will be granted by all the world that real happiness does consist.

sect. 20. Now if the loving of one another, even as Christ

Christ hath loved us, and as our selves do love our selves, does infer our loving God, with all our heart. (as *S. John* does clearly intimate, *1 John 4. 26.*) And if the Commandments of our Lord do amount all to this, *that we love one another with such a love*; (as our Lord does clearly intimate in the *13, 14, 15, and 17. chapters* of *S. John's Gospel*;) then we discern the great reason of those expressions of *S. Paul, He that loveth another hath fulfilled the law.* And *all the law is fulfilled in this one word, thou shalt love thy Neighbour as thy self.* And if these things are so, then all the *moral law of Moses*, which is withal the *law of Christ*, does make it our *Duty* to be *content*, and by consequence to be *happy*, and by consequence an *happiness* to do our *Duty*. For he that faith in plain terms, thou shalt not only *not rob*, or *defraud* thy neighbour; (of his *life*, his *wife*, his *goods*, or his *good name*,) but thou shalt also *not covet any thing that is anothers*; doth clearly say, (in effect, and substance,) thou shalt be *satisfied* with thine *own*; thou shalt not be in any *want* of the things *without*, but shalt have *happiness within* thee; all thy *desires* shall be *fulfill'd*; thou shalt have absolute *contentment*, and *satisfaction*; and the *Angels of Heaven* can have *no more*. This is the *precept* which I *command*, and this the *Duty* thou art obliged to *perform*, *Thou shalt not covet what is not thine*; that is to say in other words, *Thou shalt be as happy as I would have thee.*

And thus at last I have proceeded unto the ὁποῦτος ἐστὶν
 ὁ λόγος, or thing proposed to be prov'd.

Self. 21. Another way whereby to prove it, will be to argue from that Trichotomie, in the *6. chapt. of Micah*, at the *8. verse*; where the whole *Body* of the *Commandments* is compendiously divided into these

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three

three members, to do Justice, to love Mercy, and to walk humbly with our God. The first of which bestows upon us a full Serenity of mind, the most desirable felicity of being satisfied with our selves, and so by consequence it yields us the greatest pleasure. The second is not only to make our Donor to become our Debtor, but to lend him our Riches upon Increase; nor that for ten in the hundred, but for an hundred-fold the Principal, (Mat. 19. 20.) and by consequence it yields us the greatest gain. The third is that which speaks us masters of our selves, by speaking us servants to a master, whose service is not only Freedom, but Empire too. *Illi servire, est regnare* saith *Esperseus*. And giving us the advantage of that most honourable subjection, which in *Tacitus* his judgment does place the Subjects above their Prince, makes us Favorites in the Court of the King of Heaven; and by consequence it yields the greatest Honour. So that unless we are professedly Platonick Lovers of Disobedience, all our Duties are conformable to the very unruliest of our Desires. The doing of Justice does comply with our Sensuality; the loving of Mercy with our Avarice; and to walk humbly with our God, is very agreeable to our Ambition.

Sett. 22. Left this should seem at first hearing to be but a phaniful way of arguing, I shall shew it once more by a clearer light.

As for the first, the doing of Justice, it entertains its entertainers with peace of Conscience, which (in the wise man's Judgment) is a continual Feast. It is so acceptable and pleasant to reflect in a mans Thoughts upon his having done well, having wronged no man, defrauded no man, but dealt righteously with all; that any man whose understanding hath not quite lost its Taste,
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may makes as pleasant a meal on a *mess* of *Honesty*, (I speak of *likeness*, and not *equality*) as if he had *din'd* that day in *Paradise*, and taken his *Supper* in *Heaven* it *self*.

Señ. 23. The second, *the loving of Mercy*, is the giving our selves a *Right* to what we have, by our parting with the *possession*. For *non videtur cujusquam id esse quod casu auferri potest*, saith *Caius* the Lawyer. Nothing is properly *our own*, which can possibly *cease* to be so, by being entrusted unto a *Treasurie* where *rust* and *moth* can *corrupt*, or where *thieves* break through and *steal*. From whence it follows, that 'tis the *Thrift* (if not the *Avarice*) of a merciful man, to make *Heaven* his *Coffer*, and to *Inventory* his *Goods*, by the number of the persons to whom he hath been a *Benefactor*. For in propriety of speech, we are *worth* no more than we have wisely *given away*. And that the *parting* with our *possession* is no *infringing* of our *Right*, appears not only by *Gods*, but *Justinians* Law. For *et eum habere dicimus qui rei dominus est, et eum qui rem tenet*, saith *Ulpian*. And this Rule of the *Civilians* you may interpret out of *S. Paul*, For when (saith he) we are poor by making many rich, we are as having nothing, and yet possessing all things. 2 Cor. 6. 10.

Señ. 24. Lastly for the Third, *the walking humbly with our God*, it is not only the *safest*, but *noblest* temper; not only the most *christian*, but the most *hansome* quality. And thence is call'd by *S. Peter*, not only *πλουτελής*, (that is) *profitable*, or *gainful*, in relation to *God*, of whom it looks for its *Reward*; but *κόσμιος* too, that is *hansome* or *comly* in the sight of *men*, 1 Pet. 3. 4. Where having said wherein *comeliness* does but negatively consist, [not in the *plaiting* of the *hair*, or putting

putting on of our apparel.] he proceeds to inform us wherein it *positively* consists, to wit *in the hidden man of the heart, in that which is not corruptible even the Ornament of a meek and a quiet spirit.* 'Tis *this* that makes us *like the Lucens Daughter, all glorious within.* And therefore when *Celsus* upbraided *Origen* with that *degenerous modesty* of the Christians, (for so it was in his Accompt,) their withdrawing themselves from *publick Business*, and refusing the *honours* of the Court, or the *Commonwealth*; *Origen* answersthat they did it, [*ἡμεῖς ἐαυτὰς μὴ ὡς καὶ θεοὶ ἀποδεχόμεθα,*] as keeping themselves for a *diviner*, and a *more honourable* employment. For seeing *Christ* was the *Master*, whom 'twas their *Pride*, and their *Glory*, and their *Happiness* to *serve*, they were most *ambitious* of that *Quality*, which made them *fittest* for their *obedience*.

sect. 25. Thus have I shew'd in some particulars, how the *Goodness* of every Action is very sufficient for the *Reward* too; And how *obedience* to the *Commandments*, were it not it self an *abundant Recompense*, hath enough of Heaven in it to give us happiness *without* one. In so much that our Saviour might well have said, (not if ye love *me*, but) If ye love your *own selves*, keep my *Commandments*; even because the *keeping* of them can add no otherwise to *His*, than as it makes for *Our* advantage.

And having hitherto consider'd our Saviours Precept touching the *keeping* of his *Commandments*, as the *greatest* expression of his love to *us*; I am *next* to consider the *keeping* of them, as the *greatest* expression of *ours* to *Him*; And so by consequence am to proceed to the *third Inference* I propos'd,

C H A P. III.

That as the greatest expression of Christ's Love to us, is his taking it as a kindness that we be kind unto our selves; so the greatest expression of ours to him, is to do those things which he enjoyns us.

SECT. I. **A**ND sure the *Truth* of this Inference will not need much labour to make it evident. For all expressions of our Love, however *many*, or *great*, in point of *number*, or *degree*, are comprehensively reducible unto one of these Heads, either *Formal*, or *Real*; In *shew*, or in *substance*; in *word*, or *deed*. And in respect of these two, our Blessed Saviour does distinguish betwixt his *flatterers* and his *Friends*. We have an example of the former, *Luke 6. 46. Why call ye me Lord, Lord, and do not the things that I say?* We have an example of the latter, *1 John 15. 14. Ye are my Friends, if ye do whatsoever I command you* And an example of both together, *Mtt. 21. 28, 29, 30, 31.* Where the servant that said, he *would not go but went*, is more justified than the other, who said *he would*, but *went not*. Our Saviour's *flatterers* then are they, who make *Profession* of their Love; who give him very *good words*; who in their *Prayers* and *Predications* breath out nothing less than *kindness*, and *Admiration*; but not proceeding any farther, than the bare *wording*, and *professing*, and *breathing out* of their Affection, they cannot challenge a better *character*,
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than that *they love him from the teeth outwards*, and this because their *Expressions* are merely *verbal*. Whereas the *Friends* of Christ are they, who add the *Proof* of Love to the due *Profession*; study to *live* by his *Example*, and in *obedience* to his *Commands*; espouse a *Fellowship* with his *Death*, and a *conformity* to his *Sufferings*; are rather for *Christ*, though at the *Barr*, than for a *Pilate*, though on the *Bench*; very much rather for the *oppressed*, than for the *persecuting* side. Which evinceth that their *Love* must needs be *Real*, and from the *Heart*, because they are *sturdily* at the *cost*, and the *pains* to prove it.

sect. 2. That this indeed is the difference betwixt the flatterers and *Friends* of Christ, as betwixt a meer *verbal* and *Real* Love, we have a full confirmation from
 1 John 3. 18. the words of S. *John*. My little children, (saith he,) *Let us not love in word, neither in Tongue, but in Deed, and in Truth*. That is, let our Love be *without dissimulation*; let it be legible in our *Actions*, not only *audible* in our *Voice*. Let us demonstrate our love to *Christ*, by shewing our love unto his *Members*. Nor that by speaking them fair, and paying Civility to their persons, but
 verse 17. by opening the *Bowels* of our *compassion* towards their needs. S. *James*, in his Epistle, hath set it out to the
 Jam. 2. 15, 16. life. *If a brother or sister* (saith he) *be naked, and destitute of daily food, and one of you say unto him, depart in peace, be ye warmed and filled, but ye give him not those things which are needful to the Body, what doth it profit?* There we have in S. *James*, by way of *Instance*, what we found in S. *John*, by way of *Advice*, and *Exhortation*. For he that saith, *go in Peace, be ye warm, or full*, he expressly is the man that *loves in word, and in tongue*. But he that gives *those things which are needful*

needful to the Body, he is properly the man that *loves in Deed*, and in *Truth*.

Sect. 3. Now that which is the greatest proof of our Love to Christ's *Members*, does carry with it the greatest Proof of our Love to *Christ*. Who, what is done unto his *Members*, does take as done unto *Himself*. He that persecutes and plunders his *Fellow-Christian*, does persecute and plunder his *Master Christ*. And Christ hath said what he will say to such as these in the Day of Judgment, *In as much as ye have done it unto one of the least of these, ye have done it unto me*, Mat. 25. 40. So that the reason is very evident, why *S. Paul* sets out our Love as the fulfilling of the Law; And summs up all the Commandments into this one Precept, *Thou shalt love thy Neighbour as thy self*; Because the Proof of our obedience to the Commandments of the Law, is our doing unto others, (in Acts of Justice, and works of Mercy,) as we would that others should do to us. Rom. 13. 9, 10.

In a word, so very strict is the Connexion betwixt the Love we have to God, and our love to one another, as well as betwixt the Love of Both, and the keeping of the Commandments, that *S. John* sets them down as the Marks and Tokens of one another, 1 John 5. 1, 2, 3. The Love of our Neighbour is a sign of our Love to God. (v. 1.) Our Love to God is a sign that we love our Neighbour. (v. 2.) And our keeping his Commandments is the clearest Diagnostick and Sign of Both. (v. 3.)

Sect. 4. To make it yet more apparent, that our Obedience is the best Argument and highest Expression of our Love, let us compare the way of reckoning by our Saviour in the Text, with that most general way of reckoning which we observe amongst our selves. Do
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we not even reckon *Him* the lovingst *Subject* to his *Sovereign*, whom we find the most exact in *keeping* the *Oath* of his *Allegiance*? And who, in reverence to his *Loyalty*, despiseth his *Livelihood*, and his *Life* too? Do we not worthily reckon *Him* the lovingst *Son* unto his *Parents*, who *obeys them in all things*, without Exception? and conforms to *their* will, however cross unto his *own*? Do we not justly reckon *Him* the lovingst *Servant* to his *Master*, who *goes* as soon as he is *sent*, and *comes* as soon as he is *call'd*, and *does* exactly as he is *bid*? And does not our Saviour in the Text take the very same measure of our Affection? Does he not send us to our *obedience*, as the *manifestation* of our *Love*? He does not say, *If ye love me, believe the Truth of my Promises, and strongly rely upon my Merits; Be sure to honour me with your lips, and call your selves by my Name*; But, *If ye love me, do the things that I say. If ye love me, perform my Will. If ye love me, keep my Commandments*. Men may talk what they please of their *Love to Christ*; and praise *themselves*, as they do *Him*, as far as *words* and *phrases* come to. But if they are *Lovers* of the *World*, and make it their *Business* to get its *Favour*; if they either *defraud* or *persecute*, and seek to *build* their own *Greatness* upon the *Ruins* of *other* men; if they are *Servers* of the *Times*, and *lick* themselves for that Cause into *every* shape, and have *mens* persons in admiration because of Advantage; they are as far from *loving* Christ, as from *keeping his Commandments*. And so they are as distant from it, as *Sincerity* is from *Diffimulation*. Which may be farther made appear by the Rule of contraries. For

sect. 5. That must needs be granted to us as the greatest Expression of our *Love*, the *contrary* to which

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is the greatest expression of our *Hatred*. And suppose we *hated* Christ, as much as a *Julian*, or a *Jew*; could we do him a greater Injury, than that of *breaking his Commandments*? we cannot *whip* him at a *post*, or *nail* him again unto a *cross*, or thrust a *Launce* into his *Side*; for which we are not *thankworthy*, because we cannot; His *Body* being out of our reach, and lifted up above our malice *at the right hand of God*. But that which is *dearest* to him on earth, is the *whole Body* of his *Commandments*. Which whosoever breaks *wilfully*, would be as ready to break his *bones* too, had he but *Power*, and *Opportunity*, as well for the *one*, as for the *other*. His *Commandments* at the worst can be but voluntarily *broken*; And the *Devil* himself can do no more; And yet how many are call'd *Christians*, who do no less? Now what are all his *Commandments*, but *Exhibitions* of his *Will*? And therefore to violate the *former*, what less can it be, than to *make Head* against the *later*? And sure when *Christians* are *Antichristians*, by living in absolute *opposition* to the declared *will* of *Christ*, they do not only labour to put him *privately* to the *Blush*, but they *paradigmatize* him, and cast a *publick disgrace* upon him; or (in the words of the *Apostle*) *they even tread him under their feet*; and *put him to an open shame*. And *this* being clearly the greatest expression of their *Hatred*, 'tis plain the *contrary* to This is the greatest expression of their *Love*. Heb. 6. 6.
& ch. 10. v. 29.

sect. 6. Shall I then give you the *character* of one that *truly loves Christ*, that we may judge of *our selves* in relation to him? The truest character I can give him is briefly this. He who does not so *profess* and *own* the *Godhead* of *Christ* in *words*, as to *deny* it in his *works*, with the antient *Gnosticks*; he who does not

fall down and worship the Idols and Images of opinion, which either Heresie or Schism would have ingraven within his Head; he who takes not his name in vain, either by preaching for a pretence, or by the Hypocrisie of his Prayers; He who breaks not the Sabbath, by his preferring Acts of Sacrifice to works of Mercy; or by the cheap and easie way of appearing Righteous unto men; He who honoureth his parents, both publick and private, Ecclesiastical and Civil; and cannot swallow the least Rebellion, though in pretence of the greatest liberty; He who commits not any Murder, under pretence of an Holy war; but is so very far from that, as not to be angry with his Neighbour, without a just cause, and an equal measure; he who commits not an Adulterie, no not so much as in his eye; nor admits of any whoredom, with his Inventions; He who neither screws himself into another mans Right by secret Fraud, nor breaks in upon it by open violence; But chooseth rather to be defrauded, and tamely delivers up his Coat to him that takes his Cloak from him; He who instead of being an anxious heaper up against hereafter, contents himself with his daily bread, and trusts Providence for the morrow; He who does not smite his Neighbour, no not so much as with the Tongue; does not invade his Neighbours Goods, no not so much as in his wish; but does in all things to others, as he would that others should do to him; 'tis he that truly loves Christ, because 'tis he that truly keepeth his Commandments.

Sett. 7. But here perhaps an *Antinomian* may thus object. If the case does stand thus, that none can truly love Christ, who do not keep his Commandments; and that his Friends are they alone, who do impartially perform *W H A T S O E V E R* he does Command them;

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(to use the words of Christ himself, *John* 15. 14.) None by consequence are *the Friends* and the *true lovers* of Christ, but such an *irrational* sort of Creatures as *Wind* and *Water*. For whilst the *best men* on earth are a kind of *Rebels*, either by *doing* what he *forbids*, or by *omitting* what he *requires*; These *irrational things* are doing *WHATSOEVER* he *Commands* them. We know *the Waters* at his Command did very readily *drown the world*; and as readily at his Command did they *retreat* into their *Channels*. At his Command they *stood up*, and made a *Wall of Defence* on either side of his People *Israel*; yet at his contrary Command too, they *over-ran* and *swallow'd up* the *Ægyptian Host*. When he said unto the *Wind* which threatened an *Hurricane* in the Sea, [*Peace, be still,*] whereupon the *wind ceased*, and *there was a great calm*, (*Mar.* 4. 39.) *What manner of man is this* (said his Disciples in a Fright) *that even the wind and the sea obey him?* (*v.* 41.)

SECT. 8. The Answer to this is extreamly obvious. For Christ directed those words, [*Ye are my Friends if ye do whatsoever I command you, and if ye love me, keep my Commandments,*] to Creatures capable of *Friendship*, because indued with a principle of *choice*, and *Reason*. Not only subjects of a *natural*, but of a *voluntary obedience*; an obedience sweetly *streaming* from the generous Fountains of *Love* and *Gratitude*. But to the *Wind* and the *Sea* he could not speak in such language; Because however they were *punctual* in whatsoever he did *command* them, yet it was not out of *choice*, but out of meer *Necessitation*. And so their *punctual obedience* was but an Argument of their *weakness*. 'Tis true indeed that in respect of our Saviours speaking unto *the sea*, with a [*Σιώπα, ἡσυχίᾳ, Peace, be still,* Mark 4. 39.]

still,] we may by a figure at least aver, he gave it a *Law*, or a *Commandment*. And in as much as that *sea* did *do* exactly as he had bid it, we may *figuratively* call it the *sea's obedience*. But in as much as our blessed Saviour did *bring to pass* what he Commanded by power perfectly *irresistible*, and that the *sea* could *not possibly* *not* have done what it did, it did rather *not resist*, than *obey* the precept. For the *sea* in that *calm* was *meerly passive*. And by an usual *Catachrêsis* was said to *do*, what in *propriety* of speech it did only *suffer*.

Seç. 9. Yet I shall venture to draw a *motive* to our Obedience by way of *choice*, from the obedience of other Creatures which is by way of *Necessity*, because I find it the very method which God himself is pleas'd to use, whilst he is preaching to a *Rebellious, revolting people*, Jer. 5. 22, 23. For there he presseth them to *obedience* from the consideration of *the sea*; which though *unweildy*, and *impetuous*, and apt to be *gadding of it self*, is yet so *bound* and *bridl'd up* by the *Command* of its *Creator*, as that it *never transgresseth* in any kind. Now what *Reason* is there assignable, why *we* are abler to *rebel* than the mighty *Ocean*? 'tis not sure that we are *stronger*, much less is it that God is *weaker*, in reference to *us*, than he is to *It*. The reason therefore must be taken from the *condition* of our *Wills*; and from the *different operations* which God exerteth upon *us*, and *Inferiour creatures*. On *us* he worketh by his *Grace*, in such a *competent* kind of *measure*, as that he leaves us a possibility either to *use*, or to *abuse* it. On *Them* he worketh by his *Omnipotence*, in such an *overruling* and *compulsatory* way, as to make their *obedience* become their *Nature*. If God should operate upon *us* by the same *Almightiness*, by which he placed the sand
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CAP. III. *Of our Love to Christ.*

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for the bound of the Sea, and by which he is able to subdue ^{1 Cor. 15.} all things unto Himself, one of these two Absurdities would unavoidably follow from it. Either first that 'tis as impossible for men to violate God's Law, as for the sea to expatiate beyond the Bounds which he hath set it; or that secondly 'tis as easy for the sea to break forth beyond its Bounds, as for a man to be a *Sinner* or a *Transgressor of the Law*. But because these two are most insufferable Absurdities, it therefore follows of necessity, that God works otherwise upon us, than he does upon *irrational* and *senseless* Creatures. On them, by power irresistible; on us, by a *moral persuasion only*; which may strongly *incline*, but not *inforce* us. Nor can any reason be given, excepting only this one, why *men* and *women* who are indued with so much *Reason* and *Education*, should shew themselves more unruly, than the *Fire*, or the *whirlwind* with which 'tis *acted*; than the *sea*, or the *Tempest* where-with 'tis *driven*. Never was it once heard that God did utter any such wishes, *O that the sea had been obedient! O that the wind had not revolted! O that the fire had done exactly as I commanded!* For these did never disobey the *Absolute will* of their Creator. But God is oftentimes wishing throughout the Scriptures, *O that there were such an heart in them, that they would fear me, and keep all my Commandments always! O that they were wise, that they understood this, that they would consider their later end!* ^{Deut. 5. 29.} The reason is, because we fail in our obedience to the *conditional Will* of God, although the grace of God in us does give us *Ability* to obey. Nor do we only find him *wishing* in relation to the present, or future times, *O that they were wise! that they would consider!* ^{Deut. 32. 39.} But he hath wishes also which look on what is *absolutely past*; *O that my people had walked*

Psal. 81. 13.
Isa. 48. 18.

walked in my ways ! O that thou hadst hearkned to my commandments ! O that thou hadst known the things that belong unto thy peace ! which what less can it imply, than the sufficiency of Grace with the natural freedom of the Will, whereby those Rebels had been inabled, before they actually rebell'd, to have abstained from those Rebellions. For had not Israel once been able to have walk't in God's ways, before the habit which they got of walking only in their own, God could never have expressed himself by wishing, O that Israel had walked in my ways ! For that had been in effect as if his wish had run thus, O that Israel had done, what 'twas impossible for them to do. So as 'tis evident even from hence, that men do break his Commandments, not for want of an ability, but will to keep them. We want nothing but love to make us as dutiful out of choice, as the other Creatures are out of absolute Necessity. And 'tis our fault we want the Habit, because we want not the motives, or means of love. For (not to repeat the means and motives which I have * formerly reckon'd up on the like occasion, it shall suffice me to say at present, that) God was in Christ reconciling the world unto himself, as well as by and through Christ reconciling himself unto the world. We have the means from without, for he hath given us himself to make us love him ; which why should we not do, when he is every way lovely, or rather loveliness it self ? We have the means from within, for he hath given us his Grace whereby to love him. And though by an argument ab effectu we often prove it not irresistible, yet we cannot but confess it to be sufficient ; because he commandeth us to love him, and for the love we bear to him, to keep his Commandments. Nor does he Command impossibilities. He expecteth not to reap, but after the measure

* Sinner Im-
pleaded. part.
2. ch. 3. Sect. 6.
7, 8, 9, 10.

2 Cor. 8. 12.

measure that he hath *sown*. The *highest pitch* of his *Commands* is that we love him *with all our Hearts*; that is to say, *with all our might*, or with the *utmost of our Ability*. And 'tis certain that we are *able to love him* as perfectly as we are *able*, because the *negative to that* would be a flat *contradiction*. And so 'tis very sound Logick, to say we *can* love our Saviour, because we *ought*. What 'tis a *duty* for us to *do*, is therefore *possible to be done*.

sect. 10. Why then *do* we not love him, whilst 'tis so evident that we are *able*? And if we *do love* him as we are *able*, why not give him our *obedience* as the greatest *expression of our love*? why should the privilege of our *Reason* make us more *lyable to Rebellion*, and by consequence more *unreasonable*, than that *inferiour* sort of Creatures which have *no reason at all*? Are those *Vassals* of the Almighty so wholly addicted to his Commands, and shall we who are his *children* be most *averse*? shall we *despise the Riches of his Goodness*, and *Forbearance*, because he is willing that his *Goodness* should fairly *lead us into Repentance*, and not that his *Omnipotence* should *dragg us to it*? Shall we be evil so much *therather*, because *He is good*? And offend the more *boldly*, because his *Grace* hath *abounded to us*? Shall we break his Commandments, because he hath put it unto our *choice*, and not *inforc't us* to keep them *against our Wills*? Shall we convert that noble *liberty*, which he hath given us, into *looseness*? And take occasion to be *Rebellious*, from *His* leaving us to be *free*? Shall we so very ill requite him for his great Favour and Partiality, as to become the very *worst* of all his Creatures under Heaven, because *He* made us the very *best*? Methinks it should *melt us into Obedience*.

Obedience, that God is pleas'd to deal with us as *noble* Creatures; as Creatures capable of *Friendship*; as Creatures made of the most *liberal* and most *ingenuous* *Constitutions*. That he is pleas'd to *persuade*, where he hath power to *Compel*; and so far forth to *command* us, as still to leave us *Free-men*. That he is pleas'd to speak to us, (as here he does) not in the stile of an *absolute Sovereign*, [*If ye cannot resist me,*] nor in the stile of an *Angry Judge*, [*If ye stand in fear of me,*] but rather in the stile of a zealous *Bridegroom*, [*If ye love me, keep my Commandments.*] This is most for our *Glory*, as well as *His*, that we be not only *punctual*, but *cheerful* also in our duties; and that we give him our *Obedience*, as the natural Issue of our *Love*. It being a *bravery* of Devotion, and a generous *nobleness* of Spirit, to be *afraid* of *Disobedience* to the Lord Jesus Christ, not so much because a *Judge*, able to *terrifie* and *drive* us from our *Corruptions*, as because he is a *Saviour*, who rather *draws* us to himself by *the bands of Love*.

Hof. 11. 4.

But now 'tis time that I proceed to *another Emphasis* of the words, from whence will arise *another Inference*. That, having shew'd how our *Obedience* is the *greatest Expression* of our *Love*, I may prove it in the next place, an *unavoidable Effect* too. And that as it appears already, to be the *best*, and the most *solid*, so it may also be found to be, the most *Inseparable* instance of our *Affection*.

CHAP.

C H A P. IV.

Of Love and Obedience, in a Christian, as two inseparable Companions, every whit as inseparable as the Cause, and the Effect; or whatsoever else they are, whereof the one doth of necessity infer the other.

SECT. I. **A**ND first because there is a Fallacy which many impose upon themselves, whilst they think it as possible to *love* their Saviour, without the keeping of his Commandments, as to *know* or *apprehend* him, without the keeping of his Commandments, I shall begin with the great Difference betwixt the two natures of *Love*, and *Knowledge*. The *end* of *Knowledge* is to possess that which is *True*: but the *end* of *Love* is to possess that which is *Good*. Knowledge is an act of the *Understanding*, but Love a *motion* of the *Appetite*. Knowledge is seated in the *Head*, but Love especially in the *Heart*. Both are *possessed* of their *objects* by way of *union*; but the *union* of *Knowledge* seems merely *passive*, as being made in the *understanding*, which being possessed of its object is quite at *Rest*. Whereas the *union* of *Love* is wholly *Active*, as being made in the *Appetite*, and by consequence in the *Heart*; which being possessed of its object by an *Intentional union*, is so very far from *resting* content with *That*, that it employs every Faculty to gain the object that is *belov'd*, not only by an *intentional*, but *real* union. So great and wide is the difference 'twixt *Love* and *Knowledge*, that *knowledge* is but an *idle*, *unfruitful* thing,

till it is quickned by the *Industry* and *Heat* of *Love*. Our *Knowledge* of *Christ*, as we are taught by sad experience, is often *Barren*. But 'tis as evident by experience, that the *Love* we bear to him is ever *Fruitful*; and the *Fruit* it brings forth is ever the *keeping* of his *Commandments*. For

Señ. 2. Secondly, This we are taught by the *light* of *Nature*, That to perfect our *union* with what we *love*, (by our *Injoyment* of its *possession*,) we are to use the best *means* whereby to make ourselves *lovely*; that so the person whom we *love*, may *himself* be a *Lover*, as well as *we*. And sure the most *effectual means* whereby to make our selves *lovely*, is our *Conformity* to the *Humour* and *Disposition* of what we *love*. For a *reciprocated love* implies a *Harmony* and *Concord* between two parties; whereby each *object* is *Agent* too; and each person *lov'd* becomes a *Lover*, by the *Conformity* which he finds unto all his *own humours* in That which *loves* him. Nor need we *labour* after this, as a thing gainable by *Art*, for nothing but *flattery* can stand in need of such *help*; and *flattery* is no more than the *Ape* of *Love*, just as *Art* is no more than the *Ape* of *Nature*. But if indeed we do intensely and truly *Love*, it will not be an *artificial*, but a most *natural* issue of it. To frame our *manners* and *Conversations* in proportion to the *temper* of our *Beloved*. Now if *Christ* is the object we truly *love*, we shall long after an *union*; and earnestly labour to *possess* him, by being first *possessed* by him. Because till he *stoops* to our embraces, we cannot possibly *rise* to *His*. And being convinc't he will not *have* us, until he finds us *worth the having*, (or at least in a capacity of being *Had*,) how shall we search after the *means* whereby to be *fitted* for his *Acceptance*?

we shall incessantly cast about, which way to *please* him; and frame the *course* of our *Lives* to what we think *He loves best*. We shall *strive* and *contend* after the *knowledge* of his Will, with *this* intent only, that we may *do* it. And having found that his *Commandments* are the *Transcriptions* of his Will, we shall compose our whole selves to *the keeping* of them. And having done all we can, shall never think we have done enough; for that our *Love*, being *Infinite*, can never satisfie itself with any expressions which are *not such*. So that if we love Christ with the *whole Treasure* of our *Affection*, our *obedience* will know neither *end*, nor *measure*; but will be coveting to demonstrate itself as *Infinite*, as is that *object* which doth *attract* it. And this will farther appear by a Third way of arguing. For

Sec^t. 3. Whatsoever 'tis we *love*, we love as *Beautiful* and *Good*. *Goodness* is *Beauty* in its *perfection*. The Sovereign *beauty* then of *Goodness* does by an absolute kind of Empire *command* Affection; at least from as many as have *eyes* whereby to behold it as it *is*. And seeing that which is so *strong* as to *command* our *Love*, must needs predominate over *all* that our *Love Commands*, Therefore to *love*, is to be *subject*; and, as being in subjection, to pay *Obedience*. The truth of this *universally*, may be the better understood by a few *particulars*: For whosoever loves *Honour*, or *worldly greatness*, does live a *Feudatory* or *Vassal* to his *Ambition*. Whosoever loves *mony*, is basely a servant unto his *Avarice*, and to *that* is most ready to pay *obedience*. He who loves the *handsom outside* of *dust* and *ashes*, lives in subjection to his *Lust*, and does but go in those Errands on which It sends him. So whosoever he is that *loves* to live a *sober* and *righteous* and *godly* life, is

most affectionately a *servant to the Lord Jesus Christ*, and does bestow his whole Time in doing the things that he Commands. Let the *object* of our Love be what it will, whether *God*, or the *World*; the *Flesh*, or the *Spirit*, still the Rule of the Apostle will be unalterably true, *That to whom we yield our selves servants to obey, His servants we are to whom we obey, whether of Sin unto Death, or of Obedience unto Righteousness.* Love is ever so sure to beget obedience, that when our *Saviour* would give a *reason*, why no one man can *serve* two masters, (meaning those two, call'd *God*, and *Mammon*,) he made his reason to stand in this, that no one man can *love* two Masters. For either he will hate the one, and love the other, or will hold to the one, and despise the other. So that if we *love God*, we shall be sure to hate *Mammon*; and if again we *hold to Mammon*, we shall rebel against *God*. Whereas if it were possible to *love* them Both, it would also be as possible to *serve* them Both, because by the persons whom we *love*, we cannot but love to be *employ'd*. The love of *Christ* doth constrain us, faith our *Apostle* to his *Corinthians*. And as *Christ's* love of us, so *ours* of Him doth even press upon us, and urge us, to keep his *Commandments*, and to do those things which are *pleasing in his sight*.

But let us farther make it appear by a fourth way of arguing. For

sect. 4. Whatsoever we love the most, is either *present* or *absent*. And as when it is *present*, we most *delight* in it; so whilst it is *absent*, we do *long* the most after it. But the *Apostle* tells us expressly, that whilst *at home in the Body*, we are *absent from the Lord*; for we walk by *Faith*, and not by *sight*. So that if we *love* Christ,

Christ, we shall *long* after his *presence*; and if we truly *long* for it, we shall endeavour its *attainment*. And if we endeavour to reach the *end*, there will be nothing more natural, than to inquire after the *means*. And finding the means to be *obedience*, we shall undoubtedly *obey*. The *Helkesaitæ* prov'd nothing but that themselves were *stupid sinners*, in conceiving it possible to *deny* Christ with the *Mouth*, and yet to *love* him with the *Heart*. For the *Heart* in a *Man*, like the *Spring* in a *Watch*, is that that sets all on work, both *Tongue*, and *Eyes*, and *Hands*, and *Feet* too. If *with the heart a man believeth unto righteousness*, 'tis very certain that *with the mouth he will confess unto salvation*. He will *obey* his dear Master in every kind; both by *speaking*, and *living*, and *dying* for him. If he is but once mounted on the *wing* of pure *Love*, he cannot choose but be transported by the *wing* of *desire* too, and will incessantly be *flying* in every errand, upon which his *Beloved* shall please to send him. Which may once more appear by a fifth way of arguing. For

Rom. 10. 10.

Self. 5. Carnal fear is the greatest and strongest *Barr* to our *Obedience*. But *there is no fear in love*; perfect love casteth out fear, 1 *John* 4. 18. And as it casteth out fear, so it establisheth a *Hope* too. And *Hope* is evermore a *Spur*, by which we are urged to our *Obedience*, from its expectance of our *Reward*. It was this *Love* and *Hope*, which made *S. Paul* follow Christ, through every rough *passage* by *Sea*, and *Land*. He was so amorous of his Saviour, and so piously ambitious of the *Glory* to be reveal'd, that he *rejoyc'd* in his afflictions; and was readier to *die* for the *name* of the Lord Jesus, than to fail in any point of yielding *Obedience*.

Rom. 8.

dience to his *Commands*. Nor is it truer of *S. Paul*, than of *all* the meanest *Souldiers* in the *Army of Martyrs*, That neither *distress*, nor *persecution*, nor *nakedness*, nor *famine*, nor *peril*, nor *sword*, nor *life*, nor *death*, nor *any other Creature*, had any power to *step in* betwixt their *Love*, and their *Obedience*. The reason of it is obvious, as 'tis to say that they were *Members* of *Jesus Christ*; not only *reputed*, but *real* members. And 'tis natural for a member, as to *love* its own *Head*, so to live in *Obedience* to its *Direction*.

Psal. 35. 3.

Cant. 2. 6, 7.

Señ. 6. Thus I seem to my self to have made it evident, that *Love* is ever that *cause*, of which *Obedience* is the most natural and most inseparable effect. 'Tis still as ready to *obey*, as *water* is to *wet*, or *fire* to *Burn*. Nor can it better be represented, than by the nature of that *active* and *subtle* Element. *Knowledge* we may say is a kind of *light*; but *Love* is more properly a sort of *Fire*; and with that when the *Heart* is once sufficiently inflam'd it cannot but send up those *sparks* of *Zeal* and *devotion* to its *Beloved*, which do *inkindle* a special *Pleasure* in doing the things that he *commandeth*. The *Psalmists Heart* was *hot* within him, *so hot*, that he tells the *fire was kindled*; and though he long held his *Peace*, yet his love did so *burn*, he was not able to *suppress* it, and so at last he *spake with his Tongue*. We may say therefore of *Love*, what the *Spouse* in the *Canticles* doth say of *Jealousie*, (which is but one of *Loves Daughters*,) *The Coals thereof are Coals of Fire*, which hath so *vehement a Flame*, that *many waters cannot quench it*, neither can the *floods* drown it. *Love* indeed is such a *flame*, as must *evaporate*, or *expire* or *burn out* its way through all that labours to *keep it in*. A thing so *busie*, and *industrious*, as that in truth it can

no longer be called *Love*, than it is *doing* somewhat or other in *complaisance* and *compliance* with its *Beloved*.

Self. 7. Having now passed through the *Proof*, proceed we briefly to the *use* we are to make of this *Inference*. And first of all let us consider, that if *Love* and *Obedience* are two *inseparable Companions*, (the former as the *Cause*, and this later as the *Effect*;) It concerns us as much as our *Souls* are worth, to take a care that our *Love* be rightly *fixt* and *directed*. For it transforms us into the *Image* of whatsoever thing it is that we love the most. And according as our *object* is *good* or *evil*, It either puts us upon the *noblest*, or *meanest* offices in the world. If its object is *right*, we are the *best* sort of *men*; but if it is *wrong*, the *worst* of *monsters*. It being with *love*, as it is with *fire*, which in proportion to the matter on which it feeds, doth send up the *sweetest*, or *noysom'st* vapours. If it feeds on such matter as *Grass*, and *Tallow*, it cannot choose but have a *noxious* and *stinking* breath; if on *Cinnamon* and *storax*, it fills the *Air* with a *perfume*. And just thus it is with the *flame* of *Love*. If it fixes upon *Christ*, it *breaths* forth nothing but pure *obedience*, and so abounds with *good works*, which are a *sweet-smelling savour*; such a *sacrifice of Incense*, as with which *God* is well pleas'd. In which respect alone it is, that the *Bridegroom* in the *Canticles* is thus exprest to court his *spouse*; *How fair is thy love, my sister, my spouse? How much better is it than wine, & the smell of thy garments than all spices? A garden inclos'd is my sister, my spouse; Thy plants are an Orchard of Pomgranates, with pleasant Fruits, Camphire, & Spikenard, Calamus, and Saffron, with trees of Frankincense, Myrrh, & Aloes.*

The Application.

2 Cor. 2. 15.
Eph. 5. 2.

Cant. 4. 10, 11,
12, 13, 14.

Thus

τοῦ βδ-
λυμα.
Rev. 21. ult.

Thus our Saviour is suppos'd, in *Solomon's* elegant *Hy-
potyposis*, to set out the *Graces* of his *Church*, and so
of every *Soul* in it, espousing *Christ* for her *Bridegroom*,
and his *Commandments* for her *guide*. Whereas if our
Love does fix, and feed upon the *Creature*, it sends forth
a dangerous and loathsome *stench*: a stench so *odious*
to God Almighty, that *sin* (for this reason only) is
called βδελυμα in Scripture, which does equally sig-
nify what is *abominated*, and *stinks*. Yet in this very
mire men of *swinish* affections delight to *wallow*. For
whatsoever 'tis we *love*, be it as *ugly* as the *Devil*,
we *paint* it *handsom* in our *thoughts*, and *blot out* all its
deformities with our *Imaginations*; and so we *love* it
not as it is, but rather as it is *disguis'd* and *fancyed* by
us. And hence it is that we are *able* to be so *passio-
nately in love* with some *Bosom sins*, though so much
uglier than the *Devil*, that *sin* alone hath been able to
make him *ugly*. For when our *Spirits* are so *unworthy*
as to ask Counsel of our *Flesh*, our *flesh* presents it to
us as *lovely*. And from that instant forwards, we look
upon it with a *Fleshly*, that is to say, with a *Lovers*
eye: And sure the *Eye* of a *Lover* sees *no defect* in
its *Beloved*. The *blackest Crow* in the world is much
more doated on by a *Crow* than whatsoever we can
commend in the *whitest Turtle*. But this is only a *simi-
litude*, cannot deserve to be a *Proof*. For we as *Sin-
ners* do owe to *Industry*, what the *Crow* does to *Nat-
ure*. Being naturally *unable* to doat on *sin*, as it is
sin, we are fain to *dress it up* with some *Turtle's Fea-
thers*. And having so done, we are fain to use our *wits*
to make ourselves become *stupid*. Speaking no better
of *sin* than this, that it has comeliness in its *kind*,
and is *proportionably* *handsom*, and *comparatively* *good*
too. Not good in *itself*, nor good in *others*, but yet the
Flesh

Flesh represents it as good for us. Avarice is good to increase our *Treasure*. Ambition is as good to advance our *Credit*. Luxury good to banish *Melancholy* and *Sadneß*. Another mans *Avarice* is flat *Idolatry*; but our own is *Good-husbandry*, because *our own*. Another mans *Knavery* deserves a *Gallows*; but when it lies in *our Bosom*, 'tis a most necessary *Prudence*. We hate the *Proud* and the *Aspiring* the most that may be; whereas in us 'tis but *Bravery* to be *Ambitious*. Another mans *Excess* is a *scandalous Sin*; whilst our own is but an *Argument* of the *Right* which we have to *the Creature-comforts*. Now by what are we betray'd to all these *mischiefs*, but by the meer *misapplying* of our *Affections*? And what then have we reason to be more afraid of, than of *setting* our *Affections* upon the *Earth*? We find by evident Experience, (and in all manner of Cases,) that such as is our *Love*, such will be our *Submissions*, whether to that which is *above*, or which is infinitely *below* us. 'Tis This hath made so many *womanish uxorious Husbands*; so many *childish indulgent Parents*; so very many *servile obedient Masters*. 'Twas this made *Ahab*, (I do not say the *Husband*, but) the *Wife* of *Jezebel*; and *Eli* a *slave* unto both his *Sons*; *Herod*, though a *King*, an humble *servant* to *Herodias*; *Darius*, though an *Emperor*, meanly *gaping* upon *Apame*; and *Hercules*, though an *Hero*, submitting tamely to the *blowes* of a feeble *Omphale*. Nor will it be otherwise with *ourselves*, who are called *Christians*; who having the *Earthiness* of their *Love*, shall not be able not to *stoop* to their *Idols* too. If we love *Herod*, as He *Herodias*, we shall keep *his* *Commandments*, as He did *Hers*; though *this* be *one* of his *Commandments*, that we *slay* our own *Infants*, put to *flight* the child *Jesus*, and joyn ourselves with a *Pilate* to plot his *Death*

1 Esdr. 4. 3.
 παυσιπνοος οτι
 της Ουρανου
 ηςουσ ουρανου
 λω. Lucian.

too. But if we *love* the same *Jesus*, as much as *Herod* did *Herodias*, we shall *obey* him as exactly, as *He* did *Her*. For we shall *turn the right cheek to him that strikes us on the left. To him that takes away our cloak we shall yield our coat also. When we do well, and are beaten, we shall not threaten, but intreat. We shall lay up our Treasure, not in earth, but in Heaven. And whethersoever Christ calls us, to Herod's Court, or Pilat's Hall, to the Garden, or the Cross, we shall esteem it our greatest Riches, To leave all we have and to follow Him.*

sect. 8. Seeing therefore 'tis so evident, that wheresoever there *is Love*, there cannot choose but be *obedience*, and that our *obedience* cannot choose but be agreeable to our *Love*; our first *Indeavour* is to be this, that we beware *what* we love. And since 'tis *natural* for us to love the *individuals* of our own *species*, who do carry God's Image as well as we, and betwixt whom notwithstanding there is very great difference; let it be our next *Indeavour*, that we beware *whom* we love. Lastly, because we are *commanded* to love our *enemies*, and therefore more than *permitted* to love our *Friends*; let it be our third *Indeavour*, that we beware *how* we love. We must love *one another*, or else we cannot love *Christ*; not at least in such sort, as to *keep his Commandments*; one of the chief of which is this, *that we love one another.* Our love is to *abound more and more towards all men*; especially towards *all the household of Faith.* But we must love them in *measure*, not at all in *perfection*; not in such an high pitch, as to keep their *Commandments without exception.* We are in some cases oblig'd to *call no man Master upon Earth*; and to obey him

CAP. IV. *Inseparable Twins.*

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him that faith, *be ye not the Servants of men.* We are to love one another, for *Christ's* sake only; and only *Christ* for his *own.* Now to prevent our being *careless*, whether we *love* him, or love him *not*, or whether so as will suffice for the due *keeping of his Commandments,*

sect. 9. Let us *secondly* consider the *unspeakable danger* of our *Defect.* As first the perfect impossibility of ever entering into his *Glory*, without the *keeping of his Commandments*; next the equal impossibility of ever keeping his *Commandments*, whilst we are *cold* in our *Affection to Him, or Them.* One of the *chief* of his *Commandments*, which he delivered to us as *Christians*, and by which we are *distinguish'd* from *Jews* and *Gentiles*, is *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you.* But how *incapable* are we of *that*, whilst we are *wanting* in our *love* unto *Christ himself*, who is so far from being an *enemy* to any of us, that 'tis a kind of a *Meiosis* to call him *Friend?* Again 'tis *another* of his *Commandments*, *that we rejoyce in persecutions, that we deny our own selves;* and that *taking up his Cross, we do so follow him, as to hate our own lives in comparison of Him,* which (though absolutely * *necessary* to our being his *Disciples*, yet) how *incapable* are we of doing, unless we love him a great deal better, than both our *ease*, and our *Pleasures*, our *Reputations*, and our *selves* too? And then how highly does it concern us to *mean* ourselves from *this world*, with whose *love* the *love of Christ* is said to be utterly *inconsistent?* (*Jam. 4. 4.*) shall we then be verier *Babes* than our *sucking children*, by being *fonder* of *the world*, which is a *strange* and a

Matt. 5. 44.

Matt. 5. 12.

Mark 10. 21.

Matt. 16. 24.

Luke 14. 26.

* Matt. 10. 37.

38.

Luke 14. 25.

27. 33.

cruel Nurse, than *they* are ever wont to be of the *Mother's Breast*, from which they draw the very substance and means of *Life*? shall we not *wean* our selves from the *world*, from whence we *suck* nothing but *Poison*, and the *preparatories of Death*, by the same Art and Method, which we use in the *weaning* our *sucking Infants*? Is it not a very *sad* and *unexcusable* Absurdity, that the *Tall Parents* should go to School to their poor *Brat* of a *span* long, and yet complain of too *hard a lesson*? That they should lay upon their *Infant* an heavier burthen, than they are willing to bear *themselves*? That the *Babe* of a *year old* who is not able to distinguish between a *Fish* and a *Scorpion*, should be put upon the *practice of self-denial*, whilst *themselves*, however *aged*, are hardly yet ripe for the *doctrine* of it? An absurdity very *shameful*, but no whit *strange*, because our customary *experience* that so it *is*, does extenuate the *wonder* that so it *should be*. And yet as we never can *obey* Christ, until we *love* him; so the true *love* of Christ can never *enter* into our *Hearts*, until the *love* of this *world* hath had its *Exit*; Nor can we *cease* from our love of a tempting world, until, as *children* from the *Breast*, we are *weaned* from it. And hence it was that the *Cradle* became the *Pulpit*, from whence the *sucking child* preach't to the *Prophet David*, whose choicest *learning* was to *refrain*, and to *keep his*

Ps. 131. 1, 2, 3. *soul, like as a child that is weaned from his Mother*. And from this very Topick did God upbraid his people *Israel*, who were rather of *years*, than of *discretion* to be men, *Isa.* 28. 9, 10. For sooner will a *Babe*, who is not weaned from the *Breast*, attain to *knowledge*, than his *Parents* to *Religion*, being not weaned from the *world*. Now to enable our selves the better for the transforming of our love from the *world* to *Christ*,

Self. 10. Let us be resolute in the *third* place, to converse with *it* less, and more with *him* than we are wont. For a *competent* familiarity ingenders *love*, though *too much* of it begets *contempt*. But *Discontinuance* breeds *coldness* and *indifferency* in our Affections. As therefore the way to wean an *Infant*, is to *sever* him from the *Breast*, whereof the *Infant* grows *careless*, when sufficiently accustomed to *other meat*; so to wean *our selves* also from the *embraces* of the *world*, we must *abandon* its company, and *discontinue* our Acquaintance, and *accustom* ourselves to *another diet*, that is to say, to the *law of Christ*. And then by being so accustomed, we shall be *careless*, if not *forgetful*, of worldly Pleasures and Delights. I do the rather crave leave to dwell on this somewhat the longer, (notwithstanding what I have spoken to the same end and purpose in other places,) because there are who do impose so great a Fallacy on themselves, as to conclude against the pleasures of living *strictly*, merely from their *own want* of a *due experience*. A thing of so very

great importance, that even * *Endoxus*, and || *Epicurus*, though the great *Patrons* of *Sensuality*, did recommend a *life of virtue* to all their Followers, not from a Principle of *Piety*, but *Pleasure only*. Not as the *nobler* way of life, but the more *voluptuous*. The reason is, they had try'd both courses; and so were Profelytes not to *virtue*, consider'd

simply in it self, but to the *Pleasure* and *Convenience* they met with in it. So important a thing it is to make an *essay* of a method, before we rashly conclude *against* it.

But

* Διατριβήν τινος ἰδὼν οὐκ ἔστιν ἄλλως
— ἢ ἰσχυρῶς οἱ λόγοι, διὰ τὴν τὴν
ἡδὺν ἀποτῶ. Aristot. Ethic. l. 10. cap. 1.

|| Virtutes coluit non tanquam per se bonas, sed in quantum aptissimas ad quietē vivendum, vel quia vitam tutiorem, & voluptatem efficiant pleniorē. Nec justitiam censuit per se optabilem, sed quia iacunditatem afferret. Torquatus apud Cic. de Fin. l. 1.

τὰς ἀρετὰς διὰ τὴν ἡδὺν ἀποτῶ,
ὡς δ' αὐτὰς. Epic. apud Lact. l. 10.

But how can any man pass a judgment, touching *Colours* and *Shapes* which he *never saw*? or touching the *savour* of a *dish* which he *never tasted*? or touching the *happiness* of a *life*, of which he never had the *Patience* to make a *tryal*? Let *Christ* but have as fair quarter, as *the God of this World* is wont to meet with; let the *keeping* of his *Commandments* be try'd as *much*, and as *far*, as the *breaches* of them; and then if the greatest *Apolausticks* do not subscribe to the *delights* of a new obedience, we may venture to give up our *Christian Cause*. For though the *yoke* of *Christ's Precepts* is somewhat *rough* at the *beginning*, yet there are thousands who can attest, that it grows *smooth* by being *worn*, and much the *fitter* for our *necks* too. In every thing that can be nam'd, be it an *Art* or a *Science*, a *Faculty*, or a *Trade*, we know 'tis *usage* and *practice* which breeds *perfection*. He who *first learns* to write, or read, will find it *troublesom* to the *Flesh*; which yet by using *much* and *often*, he will not find inconsistent with *ease* and *pleasure*. And exactly thus it is in the *School* of *Christ*; where the very same *lesson* which is most *irksom* in the *beginning*, is by *use* and *experience* made most *delightful*. We may be wedded to the *best* things, as we are commonly to the *worst*, by such a *custom* of conversing with *them alone*, as will become an *artificial* *acquir'd Nature*. For as a sinner, when you reprove him for his *swearing*, or *drinking*, or any *other* vicious *Habit*, will say, he is so us'd to it, as *not* to be able to *abstain*; So if a man be as much us'd to the *Commandments* of *Christ*, and is able to say with *David*, *all the day long is my study in them*, he will not be able to *abstain* from thrusting his *neck* into the *yoke* of his Master *Christ*. The *yoke* will keep his *Neck* so *warm*, he will not dare to *leave it off*; and that

CAP. IV. *Inseparable Twins.*

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that for fear of catching so great a *cold*, (that is to say, so great an *Absence of love to Christ*;) as will carry him for *warmth* to the *Fire of Hell*. If he is askt why he refuseth his *portion of voluptuousness*, eats the *course Bread of Honesty*, or wears away himself in *Meditation* and *self-denial*; his answer is, he is so us'd to this course of life, victorious *custom* hath so *subdued* him, and *conscience* keeps him so much in *Awe*, that what with *Fear* on the *one* side, and *pleasure* on the *other*, he hardly knows *how* to be more voluptuous. His *Fasting*, and *Praying*, *Mortification*, and *self-denial*, *Meditation*, and *Solitude*, are grown agreeable to his *Temper*, and *Frame of mind*. He is *gratified* by his strictness, and very much *pleas'd* with his Severities. He is *delighted* with the thing which carnal *Cowards* are *afraid* of, and *vitious* persons cannot *indure*. Has fought so long as a *souldier* under the *Captain of his Salvation*, that *fighting* is one of his *Recreations*. Fighting, I mean, against the *enemies of Christ*, against the *world*, and the *Flesh*, and the *Powers of Hell*. 'Tis one of the highest of all his *Pleasures*, to be *above* the *Pleasures of Sin*; and one of his *innocent ambitions*, to *tread* ambition under his *feet*. All he *covets*, is *contentment*: and all he *lusts after*, is a *Dominion* over his *Flesh*. The greatest of his *aims*, is to be *victor* of all he fights with; and the greatest of his *victories*, is that he gets over *himself*. So beneficial is the *duty* of being *habituated* in *vertue*, that (as I said once before,) it makes the glorious *Work of Grace* become a kind of *second Nature*. For as the *Love* we bear to *Christ* begets the *keeping of his Commandments*, so does our *keeping those Commandments* as much *improve* and *cherish* in us our *love of Christ*. We shall not be able to abstain from the *love of Christ*, when
there

there is something in *ourselves* to which the *Nature* of *Christ* himself does hold *conformity* and *agreement*; and our *keeping* his *Commandments* will beget such a *conformity*. It will, I say, beget in *us* such an *Harmonie* with *Him*, as must needs infer in *Him* an equal *Harmonie* with *us* too. And wheresoever there is *Harmonie*, there *will* be *Love*, in things rational; As wheresoever there is *Love*, there will be *keeping* of *Commandments*.

Scđ. 11. We may know therefore by this, whether or no our *Hearts* *deceive* us, when they make us believe that we *love* our *Saviour*. And so by consequence 'tis a Transition to the *fifth* and *last* *Inference* the Text affords us.

C H A P. V.

That our obedience to the Precepts of Jesus Christ, is the only warrantable Touchstone, whereby to try, and examin the love we bear unto his person. And because by the force of our love to Christ, there is a mutual Cohabitation 'twixt Him and Us, this will also be a Rule which cannot possibly deceive us, in what it most of all concerns us to labour in without Error, even the making of our Calling and Election sure.

sect. 1. **A**mongst the several sorts of men, who are commonly wont to call on the name of Christ, and upon whom his name is call'd, there are not Two of Ten Thousand who will not challenge him for a *Saviour*, and make Profession of as much *Love*, as if they could prove it by their *Obedience*. But we may say of *God himself*, as of most *great men*, that his *admirers* are very *many*, but he hath very *few friends*. It is agreed upon by all, that they all *ought* to love him; but 'tis agreed upon by all too, that of the *all* who ought to love, *few* do love him as they *ought*. For how many are there of *them* who do most of all *profess* to be lovers of him, who yet do reckon their very *Rebellions* amongst the *Arguments* of their *Loyalty*, and special *Tokens* of their *Affection*? As if our Lord had said to *Them*, in a direct *contrariety* to what he said to his *Disciples*, [*If ye love me, break my Command-*
L
ments.]

ments.] Such as are *keepers* of Christ's Commandments, with a *Belief* that 'tis the way whereby to *enter into life*, and that in *this* they are to *work out their own Salvation*, are not allowed a better character, than that of *good legal and moral men*. And the *good works* of such as *These* are but *glittering sins*, in the opinion of those *projectors*, who are such *Niggards* as to *ingross* the *work of Redemption* to *themselves*. But such as *break* Christ's Commandments, with a *Belief* that they *cannot*, or *need not* keep them, (whilst they can break them so *securely*, as not to fall into a doubt of their being *save'd*,) yea that they *ought not so* to keep them; as of *necessity* to *Salvation*, *these* they peremptorily reckon amongst the *Vessels of Election*. And are not *they* very sufficiently misconceited of *themselves*, and their *love to Christ*, who rather than acknowledge any *want* of love to him, will ascribe their foulest crimes to the *overflowings* of their *Affection*? So very *ease* a thing it is for men to be *flatterers* of *themselves*, and quite mistaken in their Affections, that as they who *slung stones* at their Heathen God *Hermes*, made no doubt but they did it in *pure Devotion*, so there are Christians who seem to think, that they can *break Christ's Commandments* with every whit as good a *zeal*, as *Moses* brake the *two stones* wherein the Commandments were but *written*.

And therefore in this consideration, it does concern us very nearly to bring our Love to the *Touch-stone*, before we pass it for *current* in our esteem. We are to follow that advice which *S. Paul* gave to his *Corinthians*, That we examine our selves whether we be in the Faith, and that we try our own selves. It being so ordinary a thing, for *Devils* to be transformed into *Angels of light*, and for the *worst* kind of vices to look like

like the greatest and fairest virtues, that the most talkative Professors of Christian Purity and Knowledge are seldom able to distinguish betwixt Hypocrisy, and Love; betwixt Attrition, and Contrition; worldly sorrow, and Repentance; betwixt Presumption, and lively Faith; betwixt Security, and Assurance; or a down-right Stupidity, and Peace of Conscience; which shews the use and the necessity of bringing them all unto the Test, that so we may not be in danger to take them for more than they are worth; nor persevere in those Habits, of which we cannot too soon be stript. That we may not over-greedily catch hold on a Fish, which will prove in conclusion to be a Scorpion; nor please our selves with an opinion of our great Love to Christ, which will be found after Death to have been but a great Dissimulation. By what hath hitherto been spoken,

I do not doubt but 'twill be easily agreed by all, that men are apt to be mistaken in the nature and measure of their Affections, and that by consequence it concerns them to make a Tryal, whether their Affections are right, or wrong. All the difficulty will be, how to agree upon the Touch-stone by which the Tryal is to be made. And seeing the world is to be divided about the choice of this Touch-stone, (some liking one thing, and some another,) I think it fit in proportion that I divide my Discourse too. Speaking first of the Negative, by shewing what it is not; and then in the Affirmative, by shewing clearly what it is. A method the rather to be admitted, because to refuse that which is False, is in itself of great vertue to discover that which is True.

The vulgar sort of professed Christians, who are the speculative Solidians, will not submit to any Tryal,

unless their own *Fanſe* may ſit as *Judge*. And being deſtitute of *obedience* to the *Commandments* of *Chriſt*, which ſhould be a *witneſs* from without of the love they bear to him, whereby they might prove it to other men; they appeal to the *ſtrength* of their own *perſwaſion*, call'd a *witneſs* from within of their Love to *Chriſt*, and whereby they pretend to prove it inwardly to *themſelves*. But this is an Error ſo full of danger, and indeed ſo void of ſenſe, that I know not if I may judge it more *extravagant* in *itſelf*, or more *pernicious* in its *effects*. For 'tis apt to place *preſumption* on the right hand of *Faith*; and does make the *ſanguin'ſt Hypocrites* to paſs in diſguiſe for the *holieſt men*. Miſtakes a *callous*, and a *ſear'd*, for a *quiet Conſcience*; and ſets up every man's *heart* as the great *Touchſtone* of his Affections, though *itſelf* needs a *Touchſtone* the moſt of any. For what ſaith God by the Prophet *Jeremie*? *The Heart of man is deceitful above all things, and deſperately wicked, who can know it?* Touching our *heads*, and our *hands*, and other parts of our compoſition, we may be eaſily ſuppoſed to have ſome knowledge; But God alone is the ſearcher of all our hearts, *Jer. 17. 10* And are not they in a goodly way of being rectified in judgment, both concerning *themſelves*, and their love to *Chriſt*, who take their meaſures from the *Fountain of all deceit*? God was never more angry in the Times of the Law, than with them who were *Prophets of the deceit of their own Heart*, *Jer. 23. 25*. Thoſe *Plaiſterers of Satan*, whoſe cuſtom 'twas to *dawb with untemper'd mortar*, and to *heal the wounds of the people ſlightly, ſpeaking peace to their Conſciences* before their Conſciences had Peace with God. And 'tis as evident from the words of the wiſe King *Solomon*, (*Prov. 24. 24.*) that nothing but

Jer. 17. 9.

*Compare Iſa. 5.
20, 23. with
Jer. 23. 14, 33.*

Woca.

Woes and Imprecations belong to those *Temporizing* and *Popular Teachers*, who do nourish *themselves* with the peoples *Favour*, by nourishing the people with their *deceits*. For there is no higher way whereby to *gratify* the *Devil*, and make him *glad*, than by lulling poor souls into *carnal security*. Nor can a speedier course be taken to make them *carnally secure*, than by making them believe, that let their Sins be what they can be, they may be *lovers of Christ*, and *vessels of absolute Election*, and can never fall *totally*, much less *finally* from Grace, and that for this reason, because they *think* so; because they are inwardly *perswaded*; because 'tis *set upon their Hearts*, (as they use to word it;) because they take it for *granted*, and do not make *the least doubt*. A way of reasoning I cannot tell, whether more *common*, or more *irrational*. For to say, they are *assured*, because they *stedfastly believe*; or that they *know* they shall be sav'd, because they are *strongly perswaded* of it; is to argue that they *know*, even because they *know not*. For *Faith*, and *Knowledge*, (in the proper acception of the words,) cannot be conversant at once about the very *same object*. And that men may take *that* for the voice of *Conscience*, or else for the *whisper* of *God* within them, which yet is nothing in the world, but either a *forgery* of the *Head*, or a *Deceitfulness* of the *Heart*, is very evident from the Scriptures both of the Old and New Testament. For there we read of a *Generation* (a) *who are pure in their own eyes. yet are not washed from their filthiness*. (b) *Who bless themselves in their own Hearts, saying, we shall have peace, even whilst they persevere in adding Drunkenness to Thirst*. We read of the (c) *Hypocrites having an Hope*; but we read too, that *it shall perish*. (d) We read of *Priests teaching for hire*, and (e) *Magistrates*.

(a) Prov. 30.

12.

(b) Deut. 32.

19.

(c) Job 8. 13.

14.

(e) Mic. 2. 11.

Obedience the Touchstone, P A R T. I.

See the Con-
fession of Faith
by the Assembly
of Divines, ch.
28. p. 31.

See the Peni-
tent Murderer,
in the Account
of Thomas
Parson.

Magistrates judging for reward, whilst yet they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. Many will plead their great *merit*, who yet shall be *damnd* in the day of Judgment, *Matth. 7. 22, 23.* And even the *children of the Devil* may think that *God is their only Father, Job. 8. 11.* All which being consider'd, I cannot approve of their *skill or kindness* (whereof we have an account in Print) who taught an *horrible Malefactor* to please himself with this *Syllogism*, after his sentence of Condemnation for *wilful murder*. [*God hath said, Whosoever repenteth, and believeth, shall find mercy, and be saved. My Conscience telleth me, and witnesseth to me, that I repent, and believe, and am one of those [whosoever,] therefore Christ is mine, I shall find mercy, and be saved.*] Now admit that this Murderer was in a very safe state; yet sure he took not the way to *prove* it, but only the way that he had been *taught*. For what he took to be the dictate or suggestion of his *Conscience*, might be possibly nothing more than the *delusion* of his *Phanſie*, or the pleasant *deceit* of his *Imagination*. And this is certain, that unless by *Repentance* he meant *Amendment*, (which he could not well discover as he was hastening to the Gallows,) and unless by *believing*, he meant an *Operative Faith*, such as *worketh by love*, and by such a love too as is the *fulfilling of the law*, (which he could not well be *sure* of as he was going into his *Grave*,) there was not so much as *possibility*, that he should prove himself *sure* of having an interest in Christ. The murderer should therefore have argued thus, [*Whosoever believeth and repenteth, and does both sincerely, so as to lead a new life, and to bring forth fruits meet for Repentance, He hath an interest in Christ, and is in a state of Salvation.* But I believe and repent, and I hope sincerely,

cerely, and also hope that if I live, I shall lead a new life; therefore I humbly hope I have an interest in Christ, and, in consequence of that, am in a state of Salvation.] In the mean time he should have pray'd, (and his Teachers should have help'd him, both by their Prayers and their advice.) that God would deliver him from the danger of being *deceived* by his own Heart, into *security* and *presumption*, which would only have betray'd him into a *mischievous* consolation; he having deserved by his Impieties to be one of their number, who *are delivered up unto strong delusions*, and wholly left to believe a lye. This, I say, should have been done; because there is nothing more agreeable to the condition of such a Penitent, as had been lately (by his Confession) at once a Robber, and a cheat, a fornicator, and a blasphemer, and even a murderer of his brother, (sleeping innocently by him in the very same bed,) than to mingle his Faith with pious Fear, and his Hope with that holy trembling, wherewith we all are to *work out our own Salvation*. 2 Thess. 2. 11.

Now having hitherto made an *Amulet* for the *contagion* of the *Times*, by the *negative* part of my undertaking, which hath been only to discover how we must *not* examine our love to Christ, and which is *not* the true Touch-stone whereby our state is to be try'd; I am next, in the *Affirmative*, to recommend that *authentick*, and *only warrantable Touch-stone*, which is approv'd for the purpose in *holy writ*.

And first the words of my Text may serve to be their own proof. Because our Saviour did not say, as he was going out of the world, if ye love me, make it appear by being *sorry* for my *departure*; for they might easily be *sorry*, meerly in love unto *themselves*. Nor if ye love me, make it appear, by your inward *persuasion*

perswasion that ye love me; for such a *perswasion* is often *false*, and when it is *true*, is not also *Scientifical*. Nor if ye love me, make it appear, by your *outward perswasion* that ye love me; for every *Hypocrite* is a *Professor*, and every one that *hates* him can *love in Tongue*. They who *crucified* their Saviour did give him very fine words too, *Hale King of the Jews*, when yet they *cloathed* him in the *Purple* of his own *Heart blood*. But the saying of our Master was briefly this, *If ye love me, keep my Commandments*; which is as if he should have said, *make it appear by your Obedience*. Let me see the solid *Issue*, let me feel the good *effects*, and taste the *fruits* of your *Affection*.

We may know the true *Test* of our *love* to *Christ*, by what we find to be the *tryal* of *one mans* love unto *another*; which cannot possibly be made by an inward *perswasion* in the *one*, or an outward *profession* in the *other*. But he who *gives* us the richest *presents*, and is *readiest* to do us the greatest *good*, is most *unweariedly delighted* in our *converse*, and most *sensibly toucht* in our *Reputation*, joys the most in our *welfare*, and most *condoles* in our *affliction*, is not *sparing* of *cost*, or *care*, when he thinks he can *spend* them to our *Advantage*, and is *ambitious* to *indear* us on all occasions, although it be at the hazard of *Life*, and *Fortune*, He is the person of all the world, whom we do reckon as our *truest* and *solidst Friend*. And by the very same measures, are we to judge of *that love* which we bear to *Christ*. If the *beauty* of his *Goodness* is really enter'd into our *Souls*, and hath *ingraven* in our *Breasts* the *Image* of him; it does not only *inkindle* in us the fire of *Love*, but *rouzeth* it up into *Desire* too, and apply's it to the *Object* which the fair *Image* does *represent*; thence we are fixed with *Attention* in contemplation

temptation of his beauty, and take such *pleasure* in that attention, as to *dislike* the very things with which we were wont to be delighted; and that for this reason, because they offer to *divert*, and as it were *pluck* us from our *injoyment*. For we are *pleas'd* with his *presence* in every thing that *represents* him; be it the *strictest* of his *Precepts*, the *poorest* of his *Members*, the most *despised* of his *Messengers*. We love to *think*, and *speak* of him, when we consider him as he is *absent*. The very *Remembrance* of him is *sweet*, and therefore frequently *recurs*. And this our Love is still *improv'd*, by him by whom it is *begun*. For we love him still the *more*, the *more* we love him. At last the *soul* is set on *fire*, which burns up all the *droß* in us, *devours* our love of the *Creature*, becomes *Predominant*, and *unquenchable*, the loss of our *Blood* cannot *extinguish*, or make it *cooler*. It makes us *sick* of a *pleasant Favour*, that is, of *Love*, (as the *spouse* in the *Canticles* sets forth her love unto the *Bridegroom*;) Being once sick of *love*, we are sick of *life* too, and therefore *desire to be dissolv'd*, that we no longer may *believe* in, but *be with Christ*. The desire of this *Union* makes us to go out of *our selves*, as 'twere *ejaculating* our *Souls*, by fervent *Prayers*, and *Thanksgivings*, and all other acts of our *obedience*, expressed here in one word, by the *keeping of Commandments*. These I say, are the *Fruits*, and therefore the *trysals* of our *Affection*, and as well of its *nature*, as its *degrees*. This is that *natural kind* of *Dialect*, in which our *love* of *Christ* *speaks*, and makes *probation* of it self; where there is not such *obedience*, there cannot be possibly such a *love*; for an *affectionate Rebel* is a contradiction *in adjecto*. Let the *profession* of our *Religion* be as *right* as it will, and our *Judgment* as *Orthodox*

2 Cor. 7. 9.

as any can be, yet all is nothing without *obedience*. And this I take to be the meaning of *S. Pauls* words to the *Corinthians*, *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments*. That is something to the purpose, and with our Saviour, *all in all*. For being told by the company, that his *Mother* and his *Brethren* stood without to speak with him, He immediately return'd, *who is my Mother? and who are my Brethren?* even He that doth the Will of my Father which is in Heaven, (and 'tis the Will of the Father that we keep the Commandments of the Son,) the same is my Brother, my Sister, and Mother. Nay, by the keeping of the Commandments, we do not only know our love, but we know our very knowledge, our affinity to the Truth, our being in Christ, and Christ in us. And last of all it is by this, (continued in unto the end,) that we make our Election and Calling sure. The first of these is very evident from *John* 14. 21, 23. and 1 *John* 2. 5. The second is as plain from 1 *John* 2. 3, 4. The third is as plain from 1 *John* 3. 19. The fourth is so too from 1 *John* 3. 24. Where we have two ways of knowing whether Christ abideth in us and we in Him: To wit, by our keeping his Commandments, and by the spirit which he hath given us. Not by this without that; because it is no longer in us, than we keep his Commandments. The first and last is most conspicuous in the 2 *Pet.* 1. 5, 6, 7, 8, 9, and 10 verses, where the Apostle does exhort us to give all diligence, to make our Calling and Election sure. How then can our diligence, and all our diligence be employ'd, unless in the keeping of the Commandments, and in the keeping of them all too? For so he seems to explain himself in the very next words, *If ye do these things, ye shall never fall*. And what is meant

meant by *these things*, but that *long chain of Moral and Theological Graces*, in the 5, 6, and 7 verses of that chapter, which in effect are nothing else, but several *Habits of Obedience to the Commandments of Christ*? And by *these* S. Peter teacheth us how we must judge of our condition. *For if these things be in us, and abound, they make us fruitful in the knowledge of our Lord Jesus Christ.* (v. 8.) *But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.* (v. 9.) Which is as much as to say, that the keeping of the Commandments is all in all, for if we *keep them*, we are *happy*, and if we *break* them, we are *undone*. I say we are *happy*, in case we *keep* them, because by keeping them we *make our Election sure*. I do not say we *make our selves infallibly sure of our Election*, and that by *ordinary means too, without immediate Revelation*; as an *Assembly of Divines* have made *profession* of their *Belief*. For as *Faith* is a good *man's*, so *infallible assurance* is *God's* peculiar. And it implies a *contradiction*, to say a man may be *infallible*, in what he does but yet *believe*. For as *infallibility* implies a *knowledge in perfection*, so *belief* implies strongly a *knowledge only in* * *part*, that is, in some measure, a *want of knowledge*. Which infers a *fallibility* in him that *wants* it. When we say we *do believe* we shall never fall, and that we *do believe* we are vessels of Election; our meaning is, we *do not doubt it*, not at all that we *cannot*, or *may not err*. When *Adam* stood in a *state of Innocence*, he did *believe without doubt* he should so continue. When *Lucifer* stood in a *state of Glory*, he did *not doubt* in the least of his being *safe*. But the *event* does shew plainly in *Him*, and *Adam*, the *possibility* of their falling, before they fell. So as long as we stand in a *state of Grace*,

Confession of Faith, chap. 18.
Art. 2, 3.

* 1 Cor. 13.
9, 12.

Ubi supra.

Heb. 11. 11.
Heb. 6. 10.

and do *so love* our Saviour as to *keep his Commandments* we have reason to be *confident* of our Election, but not *infallibly assur'd* because we are not *omniscient*, yea, do not *know* our own *Hearts*, and cannot tell what a *Day*, or what an *hour* may bring forth. Whilst we are *militant* here on *Earth*, we do *Hope* for Heaven; but shall *then* only be *sure*, when we shall take it into *possession*. * They who urge *S. Peter's words* for an *infallible assurance*, (2 *Epist. chap. 1. ver. 10.*) where the word is *βεβαιον*, and notes the *sureness* of the *Election*, not *βεβαιος*, implying *assurance* in the *Elect*, do prove no more from that Text, than that they quite *mistake its meaning*. Not through an *Ignorance* of the original, but a *forgetfulness* to *consult it*. It may suffice for our comfort, that *God himself is infallible*, though we may *err*. And though we know not what we *are*, much less what we *shall* be, yet *this* we know *surely*, *That all the paths of the Lord are Mercy and Truth unto such as keep his Covenant and his Testimonies*, *Psal. 25. 10.* We are *infallible* in our knowledge, that *God is faithful*, so as he cannot fail possibly to make good his *promise*, if we shall manfully *persevere* in our *performance* of the *condition*. And sure the sum of the *Condition* is briefly this, that we *love him so far, as to keep his Commandments*.

Again, that this is the *Test* of our *Love* to *Christ*, and the *means* whereby to make our *Election* *sure*, may be as easily collected from *Heb. 6. 10, 11, 12.* Where the *Apostle* having premis'd the *work and labour* of their *love*, which they had shew'd to *Christ's Name*, in their *ministring to the Saints*, (v. 10.) He does immediately desire them to *shew the same diligence, to the full assurance of Hope unto the end*, (v. 11.) And not to be *lothful*, but *followers of them who through Faith and Patience inherit*

inherit the promises. (v. 12.) From which words of the Apostle we are to gather *four things*. First that he does not say *infallible*, but *full assurance of Hope*. Nor is it *He*, but our *Translation*, which saith so much. For ἐλπίδος πληροφεια is but a *fulness of Hope*, not at all a *full assurance*, unless by *full assurance* is meant a *fulness*, and *nothing else*. Next a *diligence* is requir'd for the attainment of this Hope, and this must be unto the *end*. The *promise* that we shall *reap*, is on *condition* that we *faint not*. We must therefore *so run*, 1 Cor. 9. that we may *obtain*. Thirdly, Our diligence must be *shew'd* too, that men may *see* it, and be the *better*, and *glorifie God* in our behalf. It must be *shew'd* in a *laborious* and *working Love*, a Love exhibited to *Christ*, by being employ'd upon his *Members*. The Love of *Christ*, if it is *true*, will be *shew'd* in this, that instead of being *idle*, or *empty-handed*, it hath its *work* and its *labour*, is ever *diligent*, and *industrious* in the *keeping of his Commandments*. Lastly, the *promises* are not *inherited* through *Faith alone*, (which S. James calls a *dead*, and a *worthless Faith*,) but through *Faith* mixt with *patience*, which is not a *barren*, but a *fruitful*, not an *idle*, but *working Faith*. Such as *worketh* (by *Love*) *impartial obedience* to the *Commandments*: And such as *worketh* (by *patience*) with *perseverance* unto the *end*. Thus we prove, by our *obedience*, the *real solidity* of our *Love*; and by our *Permanency* in *both*, *make our Calling and Election sure*.

It were easie for me to *argue* from a very great number of such like *Topicks*, of which the old and new Testament afford much plenty. But that the *proof* of this Doctrine may not keep us too long from the *Application*, I shall conclude with what I find in the 8th chapter to the *Romans*. And thence the Point I am upon.

upon may be irrefragably evicted. For *they* are true lovers of Christ, and real vessels of Election, to whom there is *no condemnation*. *There is no condemnation to them that are in Christ Jesus.* (v. 1.) They alone are *in Him, who walk not after the Flesh, but after the Spirit*. And what other can *they* be, than such as keep *his Commandments*? That this indeed is the evidence of our being in Christ, does farther appear by the *three I's*, in the 10, 11, and 13 verses of that chapter. *If Christ be in you, the Body is dead, because of sin; but the Spirit is life, because of Righteousness.* And if *the Spirit of Him who raised up Jesus from the Dead, dwell in you, he also shall quicken your mortal bodies, by his Spirit which dwelleth in you.* And if *ye live after the Flesh, ye shall die; but if through the Spirit ye mortify the Deeds of the Body, ye shall live.* Now by the *Deeds of the Body* are meant the Breaches of the *Commandments*. And how are they mortified, but by obedience? We have the same in *S. John*, but a little more plainly. *Hereby we know that we know him, even by keeping his word,* 1 John 2. 5. *He that saith he abideth in Him, ought himself also to walk, even as he walked.* (v. 6.) Now we know that Christ Jesus was so subjected to the Law, that that was constantly *the Path*, wherein he walked. And when 'tis said by *S. Paul*, that *the end of the Commandment is charity out of a pure heart, and of a good Conscience, and Faith unfeigned*; The Heart is imply'd to be impure, the Conscience evil, and the Faith but hypocritical, which is not evidenc'd by charity, and the keeping of the *Commandments*. All agreeable to the words of our Blessed Saviour, *that men do not gather grapes from Thorns, and every Tree is known by its fruit.* But the fruit of all Graces is the keeping of the *Commandments*, and therefore by *that* we may know them all. Now

Rom. 8. 10,
11, 13.

1 Tim. 7. 5.

Luke 6. 44.

Now then let us *consider*, that if the *keeping of the Commandments* is the true *Touchstone* of our *Love*, whereby alone we may prove it to be *sincere*; and withal the great *Requisite*, for the *making of our Calling and Election sure*; then is the *keeping of the Commandments* the *sum and upshot of all* that is call'd *Duty*. So that when *Solomon*, being *penitent*, turned his *Throne* into a *Pulpit*, and of a *King* became a *Preacher*, He was not able, with all his wisdom, either to *teach*, or to *learn*, either a plainer, or higher lesson, than *Fear God and keep his Commandments*. For this (saith *Eccles. 12. 13.* he in the next words) *is the whole Duty of Man*. Men may spend their whole lives in inventing *Sermons*, and *Systems*, and other *discourses of Divinity*, both from the *Pulpit*, and from the *Press*; But the *sum and conclusion of all* is This, *Fear God and keep his Commandments*. It concerns us therefore extreamly to make a strict examination, whether we find within our selves such a *sincere love of Christ*, as does not only shew it self in our *mouths*, and *fancies*, but especially in our *Hearts* and our *Conversations*. Such a love as carries with it a ready *obedience* to his *Commands*, and does by consequence amount unto the *whole duty of Man*. It being so natural for a *Lover*, to seek the *benefit*, or *pleasure*, and *satisfaction* of his *Beloved*, by doing that which he *desires*, that *obedience* and *love*; *disobedience* and *hatred*, are *promiscuously* used in holy Scripture. For what *S. Paul* expresseth thus, in his Epistle to the *Corinthians*, [*Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments*,] *1 Cor. 7. 19.* the same *S. Paul* expresseth thus, in his Epistle to the *Galatians* [*Circumcision is nothing, and uncircumcision is nothing, but Faith which worketh by Love*,] *Gal. 5. 6.* So that *Faith* is all in all, as it *worketh by Love*. And
Love

Love is all in all, as it brings forth *Obedience* to the *Commandments* of *Christ*. But *obedience* to his *C mmandments* is all in all, as including and supposing both *Faith* and *Love*. *Christianity* it self is nothing worth without *Faith*; nor *Faith* it self, without *Love*; nor *Love* it self without *obedienceto* the *Commandments* of *Christ*. For being *not kept*, they must needs be *broken*. And they that *break* his *Commandments* are said to *hate* him, as they that *keep* them are said to *love* him, *Exod.* 20. 5, 6. So the *carnal mind* of man is called *enmity to God*, *Rom.* 8. 7. And that for this very reason (in the next words following) *Because it is not subject to the law of God*. And

This may prompt us to descend unto a *second consideration*, that seeing *love* and *obedience*, *disobedience* and *hatred* are terms equivalent, put the *one* for the *other* in holy Writ; then, as we hope not to be reckoned amongst the *enemies*, and *haters* of *God in Christ*, we must employ our *utmost study* upon the *keeping of his Commandments*. And *keep* them we must with the greater care, because (like *Porcellane*,) they are of very great *worth*, and the *soonest broken*. Besides which, they have a property of being so *wholesome*, or so *destructive*, that whilst we *keep* them *intire*, they *keep* us too in our *integrity*; and if we customarily *break* them, they *grind* us certainly to *powder*. The *Prophet David* had so *smarted* by having *broken* two of the number, (the one with *Bathshebah*, and the other against *Uriah*) as to have made a new *Covenant* with *God Almighty*, that if he would *teach him* once more the way of his *statutes*, he would not fail for the future, to *keep them whole unto the end*. And to the end he might *keep* them the more *exactly*, he *laid them up* in a *sure place*, wherein the *serpents* piercing eye should

not

not be able to *find* them out. He *lock't* them up in a *Cabinet* of which *God only* could keep the *key*. For so we have him speaking to God himself, (*Psal. 119. 11.*) *Thy word have I hid within my heart, that I might not sin against thee.* Exactly so did blessed *Mary* by the sayings of *Christ*, (*her Son*, and *Lord* too,) which she kept (*saieth the Text,*) and laid them up in her heart. After the very same manner, let us manifest the love which we bear to *Christ*, and demonstrate the esteem which we pretend to his *Commandments*, first by keeping them in our *Eyes*, that we may evermore see, and be *mindsful* of them; next by *fixing* them in our *Heads*, that we may rightly apprehend them; lastly by *hiding* them in our *Hearts*, that no *thievish lust* may deprive us of them. Let our love be the *ingraver*, to carve his *Commandments* in our *Souls*; to carve them in such *deep*, and *indelible characters*, as no kind of *Engin* or *Tool* of *Satan* may be able to efface them, or raze them out. Are not they *bold* people who dare be *damn'd*? who take the confidence to sleep amidst the breaches of the *Commandments*, whilst their *Calling* and *Election* are not only *not ensur'd*, but even *neglected*, and *undervalued*, as if so *cheap*, and so *easy*, as to be got only by *gaping*, that is, by saying *Lord, Lord*, or upon any cheaper terms than those of *keeping his Commandments*? Let us religiously beware, that we be none of their number. And because *S. James* tells us, that *whosoever will be a Friend of this present world, is* Jam. 4. 4. (*not only not the Friend, but*) *the Enemy of God*; Tremble we most at those *Felicities*, which are most generally courted. Take we heed of nothing more, than of our *living* too much *at ease*. If we are serious *lovers* of *Christ*, let us not *laugh*, and be *merry*, with them that *hate* him; but rather *shut up* ourselves in such

a solitude and silence, as in which we may enjoy him without disturbance, or interruption. Whenever we suffer in his behalf, from our selves or others; let this be one of our Rewards, that he tells our sighs, and counts the number of our attritions, puts our Tears into his Bottle, and enters our sorrows into his Book. Let our Ambition be to please him, by all means possible; by observing his precepts; by accusing our selves before him for any precept unobserv'd; by importuning him incessantly for ghostly strength; and by thanking him for that which we now enjoy; by hating our Rebellions already past; and by making him vowes of new obedience: Which Vowes having made, let us not fail to pay them all, how dearly soever they may cost us. Let's not reckon it enough, to be almost-christians, with King Agrippa; nor yet, with King Saul, to give God the Refuse of what we owe him. But as we are debtors to him for all, so let us not niggardly withhold the least things from him which he expects, much less the greatest which he requires. Our obedience unto Christ, like Christ's obedience unto the Father, must not only be paid to some, but to all his Commandments, without exception. All that Abigail could but say, Christ Jesus Acted: For she desir'd to wash the feet of the servants of her Lord; but He de facto did wash the feet of the servants of Himself, who yet was their Lord, and Davids too. So very low went our Saviour in the Active part of his Obedience; but his passive was lower yet, not only to the Death, (which is the wages of disobedience,) but to the Death of the Cross too, the worst of Deaths, and the most terrible, whether we consider its shame, or torment. By such incomparable Obedience, both active, and passive, did the love of our Saviour expresse it self. And shall not our love to

Him.

Psal. 56. 2.

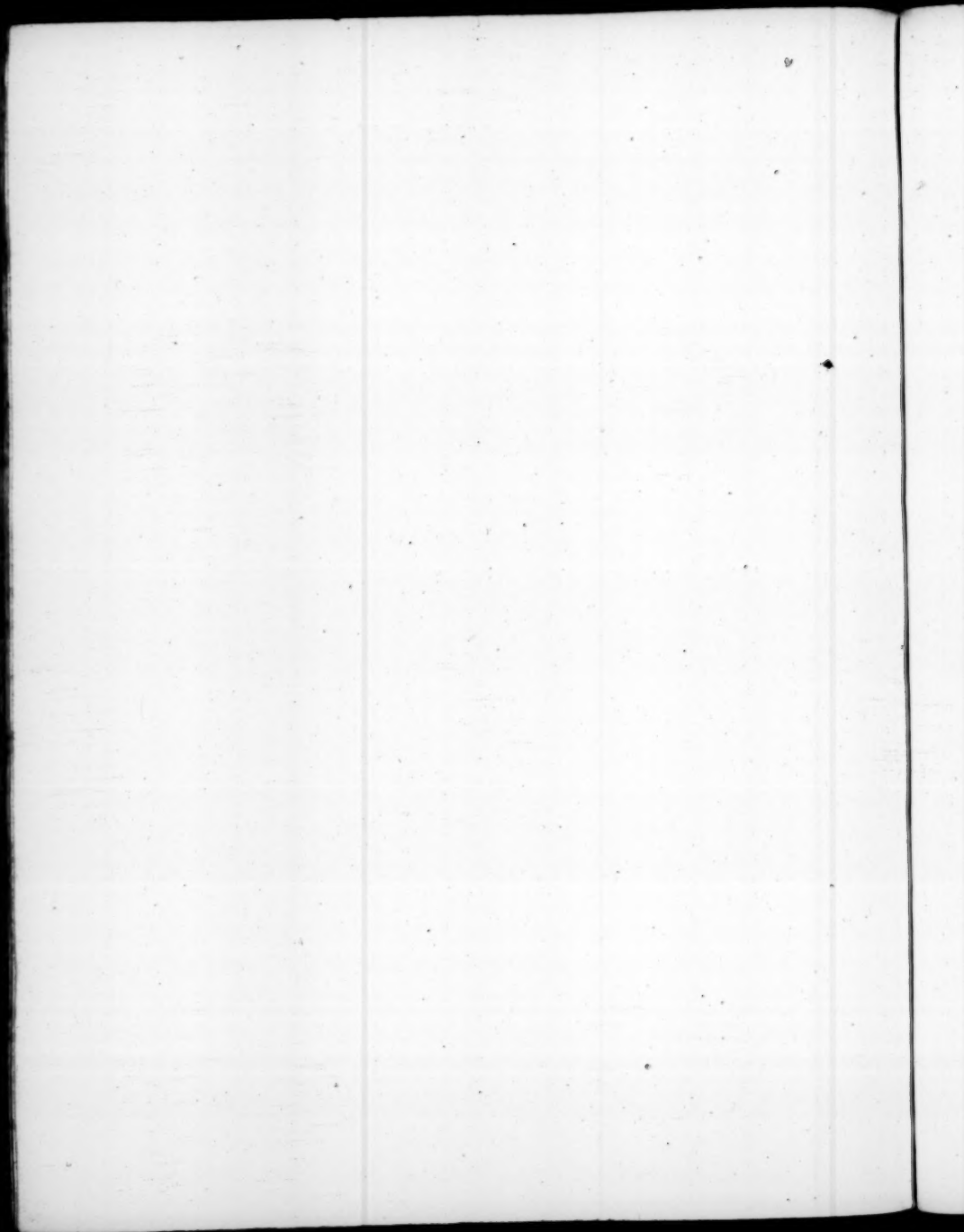
Mal. 3. 16.

Act. 26. 26.

1 Sam. 15. 9.

1 Sam. 25. 41.

Him expresse it self in our being *clean*? In the keeping of our selves *unspotted from the world*? Shall we adventure to be the *worse* for his *goodness* to us? or *violate* his *precepts* with *peace* and *comfort*, because we know he *died* our *Sacrifice*, and is our *Advocate with the Father*, and the *propitiation for all our Sins*? No, let us *strive against sin*, though we *resist it unto Blood*. And resist it so much *the rather*, because obliged to it by *Him* who is a *God ready to pardon*. If He was *prodigal* of his *life*, when he could *spend* it to our *advantage*, why should we *niggardly* keep our *Lives*, when 'tis the *thrivingst* course to *lose* them? That there is a certain case wherein we may *save* them to our *loss*, and that again there is a case wherein we may *lose* them to our *advantage*, is the peremptorie assertion of *Christ himself*. *He that will save his life, shall lose it; and he that will lose his life for my sake, the same shall save it*. Now till we come to this pitch, of being able (in time of trial) to *lose a life for Christ's sake*, we have not satisfied the Text in its full Importance; and by consequence, till we have, we stand in need of being taught from another Topick. I mean, we ought to be *perswaded* by *seeing the terrors of the Lord*; or at least to be *frighted* by them. And considering that *S. Paul* hath comprehended them all at once, in that short pandect of *Imprecations*, his dreadful *Anathema Maranatha*; as also considering that the *sins* by which those *Curses* are all incur'd, do all arise from this Fountain, a most unnatural want of love to the Lord *Jesus Christ*; I cannot think of a fitter Text whereon to continue my Meditations, than that *Sentence* of *S. Paul* in his first Epistle to the *Corinthians*; *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha*. And this I mean shall be the subject of the second part of my *Design*.



THE
INTRODUCTION
TO
The Second PART.

Sect. 1. **A**Mongst the many obliging Titles, which *God* in reference to *Man*, vouchsafes to take upon Himself, there is not any so apt to melt us, as that of *Bridegroom*. For whilst in *other* Relations to us he is the object of our *Fear*, our *Adoration*, our *Admiration*, and the like; still in the quality of a *Bridegroom*, all he draws from us is *Love*. And, if we weigh the chief ingredients which are prescrib'd to make up, and compound a *Christian*, every gram of pure love, will go as far as many pounds of our *Awe*, and wonder.

Faith and *Hope* are great vertues, but *Love* is greater. And that as for many other reasons, so in particular also for *This*, that *God* was never yet said to be *Faith*, or *Hope*, (nor is it possible for him to be so,) but *S. John* hath said plainly, 1 John 4. that *God is Love*. And therefore *Love*, of all Graces, makes us most to resemble the *God* that made us.

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Faith and *Hope* are great virtues, but *Love* is greater. And that as for many other reasons, so in particular also for *This*, that *God* was never yet said to be *Faith*, or *Hope*; (nor is it possible for him to be so,) but *S. John* hath said plainly, 1 John 4:8. that *God is Love*. And therefore *Love*, of all Graces, makes us most to resemble the *God* that made us.

'Tis.

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'Tis true indeed that *Faith* and *Hope* must help to carry us into *Heaven* ; But holy *Love*, (besides that,) will keep us *company* when we are *there*. Our *Love* indeed shall there be *perfected*, but only perfected into *Love* ; that though it shall cease to be *incomplete*, it shall not cease to be *it self*. Whereas our *Faith* and our *Hope* shall be for ever *done away*. For that shall die into *Experience*, and so shall *this* into *Fruition*.

Seet. 2. To *fear* and *honour* Him that made us, is a most acceptable service, (*Mal. 1. 6.*) But very passionately to love him, does please him far beyond both. It being absolutely *in vain* that we do honour him as a *Father*, or that we *fear* him as a *Lord*, unless we *Love* him as a *Bridegroom*, who hath betrothed us to *Himself*. Take away *Love*, and *Fear* hath *Torment*. Or take away *Love*, and *Honour* degenerates into *Hypocrisy*. Both are *servile* in themselves, until our *Love* does manumit them, and make them *free*. Our *Fear* and our *Honour* are only welcom for our *Loves* sake, whereas our sole or *single Love* is welcome to him for its * *own*.

* Per se placet, & propter se, non requirit causam, non fructum.

S. Bernard. super Cantic.

Cant. Sermon. 83.

Seet. 3. Nor may you think that I have nam'd the *utmost* privilege of *Love* above other *Graces*. For *Love* alone is that *Motion* or *Affection* of the *Soul*, by which we render back to *God* (though not

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not *ex aquo*, yet *de simili*,) a noble kind of Retaliation. If he is *Angry*, we are to *Tremble*, not to be angry with him again. If he *Commands*, we must *obey*; and if he *condemns*, we must *adore* him; But by no means presume to *return* the like. Nay if he *saves* us, or sets us *free*, we cannot *thank* him for it in *kind*; we cannot make him a *Retribution*, either of *safety*, or of *deliverance*. But when he condescends to *love* us, we *can* and *must* love him, without the *Arrogance* of taking too much upon us. For to this very end does he *begin* to us in *Love*, that (though we never can *requite*, yet) at least we may *pledge* him with *Love* for *Love*.

Nam cum amat non vult aliud quam amari.
Id. *ibid.*

Seet. 4. Again, of all the *Emanations* or *Affections* of the Soul, the *Love* of *God* is that alone which carries with it its own *Reward*. I mean a *Pleasure*, and *Satisfaction*, which cannot admit of an *allay* by either *Repentance*, or *Satiety*. Indeed to love him for *somewhat else*, is to receive no greater *Pleasure*, than *somewhat else* has the luck to affect us with. But to love him for *himself*, is to possess the very *end*, because the *object* of our *Love*. For the greatest *injoyment* of such a *Lover*, is still to love what he *injoyes*. Hence it was that *S. Austin* did argue *thus* in his *Confessions*. *Thou hast commanded me (Lord) to love thee, and dost threaten me with Hell, if I love thee not. Whereas 'tis Hell*

Non ad aliud amat Deus, nisi ut ametur, sciens, ipso Amore Beatos qui se amaverint.
Id. *ib.*

Iussisti o Domine, ut diligam te, aut mihi infernam minaris. Sed mihi magnus satis infernus est, quod te diligere amare non valeo. August. Confess. l. 10. c. 28, 29, 30.

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enough to me, that I cannot love thee enough. For to love thee as I ought, as thou *deservest*, and I *desire*, would be at once the greatest *Duty*, and highest *Reward* to be imagin'd. It would not only be my *Task*, but my *Heaven* to love thee.

Sect. 5. Now when *Interest*, and *Honour*, conspire with *Pleasure* and *Satisfaction*, to make us *kind*; may it not seem a great *wonder*, that such a thing should be *suppos'd*, as that a *Christian* should not love the *Lord Jesus Christ*? Let us *examin*, if you please, how very *natural* 'tis to love him; that so our *wonder* may be the *less* at the severity of the *Curse*, which our *Apostle* thunders out against as many as love him not.

Sect. 6. First 'tis *natural* for us as *men*, to love the *gifts* of the *Almighty*, because by *them* we have the *pleasure* of staying our *hunger*, and our *thirst*; the *pleasure* of giving *Satisfaction* to all our *Appetites* and *Needs*. Next 'tis every whit as *natural*, to love that *Love* of the *Almighty*, from whence those *gifts* are *derived* to us. And then how *natural* is the *Transition* from our love of his *Love*, unto a yet greater love of *Him* that loves us? For such a *free Lover of Souls* must needs *Himself* be more lovely than all his *Love*, as much as the *Agent* than the *Act*, or the *Cause* than the *Effect*.

Sect. 7.

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Sect. 7. Again be we never so *debauch't*, we cannot possibly *abstain* from being *kind* unto ourselves : And as little from being *kind* unto the *benefits* and *Blessings* which we *injoy*. And being so *kind* unto the *benefits*, we should as little *me-thinks* *abstain* from being *kind* to the *Benevolence*, from which those *Benefits* must needs *proceed*. How much *less* should we be able to *abstain* from being *kind* to the *Benefactor*, who is the *Source* and the *Fountain* of that *Benevolence* ? Certainly nothing can be *viler*, than to love the meer *Gifts*, above the *Giver* ; nothing more *contumelious* to him that Gives them.

*Quid vilius,
quam pluris fa-
cere Dantis mu-
nera, quam Da-
torem ipsam ?*

Sect. 8. And if 'tis *natural* for us as *men*, to love our *God*, as *God* only, or at least as the *Giver* of our *Injoyments* ; how much more as *God* in *Christ*, *Reconciling* us all unto *Himself* ? He is the *Maker*, and the *Preserver*, and (so at least) the *Benefactor* of all things *else* ; but the *Redeemer*, the *Restorer*, the *Reconciler* only of us. As *God* *Incarnate* he con-versed with men *on Earth* ; and as *such* (in *special* manner) we still converse with him in *Heaven*. I therefore say, in *special* manner, because to address our selves to *God*, as he is *infinite*, and *invisible*, a *self-subsisting* *Existence* from *everlasting* to *everlasting*, is not only apt to *dazzle*, but to *distract* our

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under-

The Introduction,

understandings. Our *Thoughts* are lost in this *Ocean*, as the drops of a *Bucket*. And where our *Thoughts* are hardly fixt, 'tis hard to fasten our *Affections*. But now to address ourselves to *God* in the man *Christ Jesus*, as he is manifest in the *Flesh*, and hypostatically united to humane *Nature*; to settle our *Affections* and *Thoughts* upon him, both as our *Sacrifice*, and our *Priest*, our *Elder Brother*, and our *Advocate*; as one incessantly pleading for us, and reconciling us to *Himself*; This is to take him at the advantage of his descending to our *Infirmities*; and as it were to lay hold both on his *Majesty*, and his *Mercy*, whilst he is thus stooping down to our low embraces. And therefore if any man shall be found so void of *Grace* and good *Nature*, as not to love the *God* of *Heaven* both as a *Bridegroom*, and a *Redeemer*, who never had bought but to espouse us, and courts our kindness under the Title of *The Lord Jesus Christ*; he cannot deserve a milder *Curse*, than that of *Anathema Maranatha*. Which, though the frightfulst and the most dismal, that any poor *Caitiff* can undergo, is yet the mildest, and the most gentle, that our *Apostle* could in *Conscience* condemn *Them* to, who should be found NOT TO LOVE the *Lord Jesus Christ*. Should the very *Souls* of men be wholly dissolv'd into *Love*, 'twould be no more than *He* deserves, for the excess of whose *Love* to the *Souls* of men, the *Holy Ghost* hath affirmed that

to the Second Part.

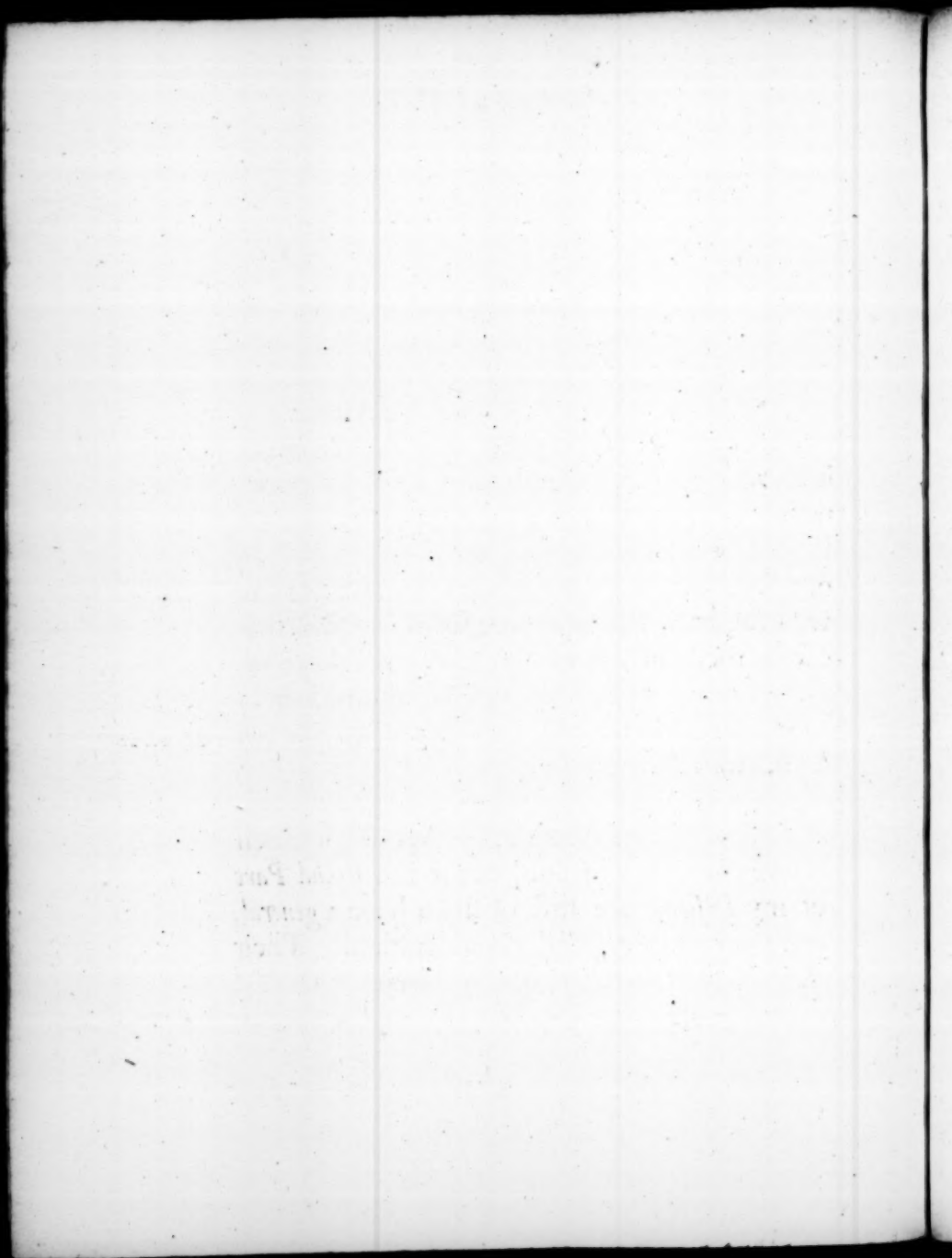
that *He is Love*. And considering how much the *Cause* is more noble than the *Effect*, (as I said before,) 'tis very evident that our *Saviour* should be much dearer to us than our *Salvation*. The name of *Jesus*, a *Saviour*, how *delicious* to our mouths ought it to be when e're we speak it? How *melo-*
dious to our *Ears*, when e're we hear it? And what a *Jubily* to our *Hearts*, whensoever we do *ruminate*, or *think* upon it? Having therefore such a *name*, as is *above every name*, the name of *Jesus*, a *Saviour*,
nor that *temporal*, but *eternal*; he needs must challenge such a *Love*, as is *above every Love*, not only of our *Sins*, but of *ourselves* too. And therefore well might *S. Paul*, upon the foulest supposition that can be made of a *Malefactor*, pronounce the *formidabl'st* Sentence that can be uttered by any *Judge*.

*Mel in Ori,
Melos in Aure,
Jubilum in
Corde. Bernard.*

Phil. 2. 11, 12.

If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. *1 Cor. 16. 22.*

Seēt. 9. These words of the *Apostle*, (which I have thought a fit Subject for the *second Part* of my *Design*,) are first of all to have a *general*, and then a more *special* Consideration. Their *Parts* in the *General* are briefly *Three*.



First, the necessary Duty which is incumbent on a Christian ; and that is the love of our Lord Jesus Christ.

Next, the Latitude or Extent of the obligingness of the Duty ; which does not reach only to some, but to all in general. And this is imply'd in the Indefinite ^{ARTIS}, [If any man love him not.]

Thirdly, the dreadfulnes of the Danger to whosoever shall despise or neglect the Duty. And this is expressed in the sentence of esto Anathema Maranatha.

So that in order to the more plain and useful handling of the Text, (which is propos'd only to profit, and not to please us,) we are to fasten our present Thoughts upon these three Subjects of Meditation.

First, the Nature of the Love which is here requir'd.

Next, the Quality of the Curse which is here denounc't.

Thirdly, the means we are to use, to attain the first ; and, in consequence of that, to escape the second.

CHAP. I.

señ. I. **T**O understand the first aright, we are to view the *Grace of Love* by several steps of Gradation. First of all we are to *view* it as it is fasten'd upon *God*, and so is contradistinguish't to all *other Love*. Such as is the love of *men*, whether our Neighbours, or our *selves* ; the love of our *Bodies*, and of our *Souls*, and so of all other Creatures ; not only such as are *unlawful*, and under a special prohibition, but also such as are *commanded*, and of necessity to be lov'd. It must be *opposite* to the former, and hugely transcen-

Touching the Nature of the Love which is due to Christ.

transcendent unto the later. And then it is the *Grace of Love* as fastned in general upon *God*. But we are *secondly* to consider it in its *particular application*, I mean its *Appropriation* to the *Lord Jesus Christ*. And this again in a *threefold* respect; as he is *Dominus* the *Lord*, who is to *rule* and *reign* over us; and as *Jesus*, the *Saviour*, who is (like *Joshua*, and the *Judges*,) at once to *deliver*, and to *conduct* us; and as *Christ*, the *Messias*, in all his *Offices* at once; in that of *Teaching*, and *Blessing*, and *Swaying* his *Scepter* over our *Hearts*. This is properly the *love* of our *Lord Jesus Christ*. And this again must be consider'd, in that *degree* of *perfection*, wherein 'tis taken in the Text. As a *love of Christ unto the Death*; a *love* which *casteth out Fear*; and such as does not ** wax cold* in the sharpest *winter* of *Tribulation*. For the *curse* which here follows, seems to relate unto the *Gnosticks*, and to as many of *their posterity*, as should at any time be infected by their opinion. Such as were *Prodicus*, and the *Adamites*, and the *Sect* of the *Helkesaitæ*, who were totally for a *prosperous*, not for a *persecuted Religion*; zealous *Followers of Christ*, in *Times of Peace*, but in *Times of Persecution*, *Forfakers* of him.

* Matt. 24. 12.
upon which
place see Dr.
Hammond's
Annotation.
And upon Rev.
2. 4.

Τὸ ἀγνῶσθαι
ἀδελφοὺς ἑαί,
ὅτι οὐκ οὐνοὶ
πλάσονται ἀ-
γνοῦνται ἐν
ἀνθρώποις, τῇ
ἐκκλησίᾳ ἐχθί.
Euseb. Hist.
l. 6. c. 20.

Sett. 2. The sum and upshot of all is this. The *Love of Christ* which is requir'd for the *escaping* of the *Curse*, is such a *Love* of his *Person*, as is attended with a *Love* of his *precepts* too. And *such* a *love* of his *precepts*, as shews it self in an *Obedience* without *Exception* or *Reserve*; and obedience both *active*, and *passive* too. Nor with respect only to *some*, but (in the words of the *Psalmist*) unto *all* his *Commandments*. Our *love of Christ* must be *set off*, with a *comparative detestation* of all below him. For if any
man

man come to me, (saith Christ himself to his Disciples) and hate not his Father, and Mother, and Wife, and Children, and Brother, and Sister, yea and his own life also, he cannot be my Disciple, Luke 14. 26. There we see, though we are bound to love our livelihood and our Lives, yet we are bound to hate Both, in comparison of the Love which we owe to Christ. And that so high a degree of love is indispensably required, many parallel words of Christ do put it out of all Question. As, He that loveth his life shall lose it; John 12. 25. & he that hateth his life in this world shall keep it unto life eternal. Whosoever shall deny me before men, Matt. 10. 33. him will I also deny before my Father which is in Heaven. If any man will come after me, let him deny himself, and take up his Cross daily, and follow me. For Luke 9. 23. verse 26. whosoever shall be ashamed of me, and of my words, of him shall the son of man be ashamed, when he shall come in his own Glory, and in his Fathers, and of the holy Angels. And when 'tis said by the Apostle, If we 2 Tim. 2. 12. suffer, we shall reign; it is imply'd we shall not, if we do not suffer. As therefore he who puts to sea, (let his design be what it will,) is to resolve before-hand, to run the risque of the fondest weather, and not to go, but to be carried, nor so much whither the Pilot shall please to steer him, as whither the wind and the waves shall be pleased to drive him; so before we do resolve to engage our selves in Christianity, we ought in prudence to make a Reckoning, as well of the Price that it will cost us, as of the Profit and Advantage 'twill bring us in. If we conceive that our Reward, though yet but future, and invisible, will yet prove at last an abundant Recompence, for whatsoever we can do or suffer here for Christ's sake; then resolve we (with S. Paul) to reckon all things but Dung, for the winning of it.

it. Ever pressing towards the mark, (by Mortifications, and Self-denials, and laying aside the every weight which doth so easily beset us, by a fellowship with his sufferings, and a conformity to his Death,) for the Prize of the high Calling of God in Christ Jesus. But if on the other side we esteem it too hard a bargain, (which Christ hath made in the New Testament,) And that to drink of his deadly Cup will be a bitterer potion, than all his Love and his Promises will be able to sweeten; then let us never so much as enter into a Covenant with Christ; but, rather than begin, and only begin to do him service, fairly leave it unto those who have the patience and the courage to go quite through it. He is a mad kind of chapman, who makes a contract with Christ for a participation of his Kingdom, without resolving upon his Cross too. Himself hath told us what 'tis like, Luke 14. 31. *It is just like a King, who going to war against another King, doth not first sit down, and consult, whether he be able with Ten thousand to meet him that cometh against him with Twenty thousand.* For even so, saith our Saviour (at the 33. verse of that chapter,) *whosoever he be of you that forsaketh not all that he hath, (be it his Pleasure, his Reputation, his livelihood, or his life.) he cannot be my Disciple.*

*Ad hanc scētam
susceptā condi-
tione ejus pacti
venimus, ut
etiam animas
nostras auctori-
tati in hac pugna
accedamus. Ea
que repromit-
tit consequi
optantes, &
que commina-
tur pati timen-
tes. Tertul. ad
Scapulam. c. 1.*

Scē. 3. Yet let not any man here object against his hope of Salvation, and ground of Comfort, *Infelix ego sum, & infausto tempore natus*, sad and evil is my Condition, because I live in good times; I cannot possibly be a Martyr, for want of a Nero, or a Domitian, a Dioclesian, or a Cromwel, whereby to evidence my Love of the Lord Jesus Christ, and to exercise my Faith with a fiery Trial. For (that I may take him out

out of the *Agony* which he possibly may be in, whilst he considers how *great a Love* is indispensably requir'd, for the escaping of the *Curse* which is here *denounced*,) any man living, however *prosperous*, may be a *Confessor*, or *Martyr*, by a generous *Resistance* of his *Prosperities*; by being under a *persecution* he wisely brings upon *Himself*; by destroying his wicked *Appetites*, though *dearer* to him than his *Eyes*; and by *retrenching* those *darling habitual lusts*, which are as hardly parted with, as his *hands* and *feet*. Be not therefore, like King *Polycrates* too much *afflicted* with thy *Prosperities*; nor, like the Emperor *Mauritius*, so much *terrified* from *within* for want of *Troubles* from *without*, as to conclude thy self a *Bastard* in God's account, through a defect of that *chastisement* which is the* cha- * Heb. 12. 8.
 racter of a *Son*. For if thou *usest* those *Talents* of *Grace* and *Reason*, which God hath given thee, thy *Ambition* may be the *Nero*, whom thou *resistest* unto *Blood*. Or thy *Avarice* the *Domitian*, by whom thou art *plagu'd* for thy *Non-compliance*. Or thy *lust* the *Dioctlesian*, from whom thou *suffer'st* for thy *Dissents*. Or thy *Cruelty* may be the *Cromwel*, whom thou *refusest* to *obey* at thy great *Expense*. Wilt thou know by what *martyrdom* thy *Love to Christ* may be expressed in *Times of Peace*? and how to *suffer* for *God*, though *never persecuted by men*? Be but *contented* with *all Events*; and ever *rise with an Appetite* from the most *warrantable Injoyments*; *Envy* no mans preferment; nor ambitiously *covet* to make it *Thine*; pay *Obedience* to thy *Superiours*, though they may seem never so *froward*; do whatever *God bids thee*, though it shall seem never so *hard*; resist the *Dalliance* of the *Flesh*, though never so *pleasant* or *Importuning*; and then, in all these together, thou art a *Martyr* of Pa-
 P
 tience,

S. Bernardus
in Medit. de-
votiff. cap. 3.
p. 1052.

tience, with holy *Job*; of *Abstinence*, with *Daniel*; of *Humility*, with *S. Paul*; of *Obedience*, with *Abraham*; and of *chastity*, with *Joseph*. Nor let this pass for a meer *fanciful*, and *conceited* way of reasoning. For 'tis confirm'd by the Judgment of old and Orthodox Divines. *Sanguinem si semel pro Christo ponere non potes, saltem mitiori quodam, sed longiori Martyrio pone.* If thou canst not *all at once* lay down thy life for the Love of Christ, lay it down for him by a *milder*, but *longer Martyrdom*. For to *forsake* thine own *will*, to send a Bill of *Divorce* to thy *wedded pleasurer*, to *crucify* thy *Flesh*, with the *Affections*, and *Lusts*, and so to *mortify its members which are upon the earth*, is such a *profitable* and *wholsom* persecution of thy self, and (if it be any, is) such a *prudent* Abbreviation of thy life, as does most of all tend to its *Preservation*. 'Tis better Policy (saith the *Father*) to *lose thy life that thou mayest keep it*, than by *keeping it for a time*, to *lose it finally, and for ever*.

Si propriam de-
siris voluntate-
tem, si carnem
tuam crucifigas,
si mortifices

membra, &c. probabis Te Pauli imitatore, qui non facies animam tuam pretiosorem tuis. Probabis Christi Discipulum, etiam illam perdendo salubriter. Et quidem prudentius eam perdes ut custodias, quam custodis ut perdas. Idem super Cant. Serm. 30. p. 660.

C H A P. II.

sect. 1. **H**AVING already spoken enough touching the *Nature* and *Degree* of our *Love* to *Christ*, 'twill next be needful to consider the sad condition of the *Curse*, to which the *want* of such *Love* is here affirm'd to make us *liable*. And in order to the right understanding of it, we are to know the *three* degrees of *excommunicating* sinners among the *Jews*, which were accommodated of old to the use of *Christians*. The first of these they call'd *Niddui*, the second *Cherem*, the third *Shammatha*. And this last in signification is exactly the same with *Maranatha* in the Text. For *shem* in the *Chaldee*, imports as much as *Maràn* in *Syriac*. And *Athà* (we see) is affixt to both. *Niddui* signified an *exclusion*, but for *four* paces only, and from no greater *privilege* than that of *ordinary converse*. *Cherem* signified *exclusion* with the addition of *Imprecations*; out of which notwithstanding there was a hope of being freed by a sound *Repentance*; Whereas *Shammatha*, or *Maranatha* was not only a *giving up*, but also a finally *giving over* the anathematiz'd person unto *eternal condemnation*. *Maran Atha* is an expression, under which the *Lords coming*, and the most terrible of his *Judgments* are *Synecdochically* contain'd. And for the better clearing of it, it may be explicated thus. *The Lord is come, and hath suffer'd, and he who now loves him not, is for ever unworthy of his Love. Or let the Lord come, (as Cornelius à Lapide,) or the Lord shall*

Touching the danger of desert in our Love to Christ.

See Mr. Gregories learned Notes. chap. 35. & Buxtorfs Lexicon, Talmud.

נדר
חרם
שמטתא

The Curse incurr'd, PART. II.

come, to judge, and punish him. Or let such a sinner be *Anathema*, at the coming of the Lord, as Zegerus words it. For though *Atha* is the *Preterperfect tense*, yet 'tis common amongst the Hebrews, to set the *Preterperfect*, for either the *Present*, or the *Future*, or (as here) in an *Optative*, which has also the force of an *Imperative* signification.

Set. 2. So that the *Duty*, and the *Danger*, being thus explicated *asunder*, will, if we take them in *conjunction*, admit of this *Paraphrase*. If any man love not the Lord Jesus Christ, so as a *Saviour* does deserve, with *all his heart*, and *his soul*; so as to keep the very *sowrest* and most *unpleasant* of his Commandments; as far as the *taking up his Cross*, and holding close to him in *Times of Trial*, if any man love him not so intirely, as to *hate* his own *life* for the love he bears him; let him *sink* under the *weight* of the *heaviest* Censures of the Church. Let all the *Curses* light upon him which once were heard from Mount *Ebal*. Let him not only be *Anathema*, which answers to the Hebrew *Cherem*, and notes *a giving up to Satan for the destruction of the Flesh*; but *Anathema Maranatha*, which notes an absolute *cutting off*, an *utter Excision* or *Extirpation* from the Body of Christ. Let him not only be *Anathema*, a severity intended to purge the *sinner* of his *sin*; but *Maran Atha*, which is *severer*, as being intended to *rid* the *Church* of a *Sinner*. Let him be cast out of the Favour as well of the *Bride-groom*, as of the *Bride*. Let him *for ever* be *destroy'd*, not only in *this*, but the *other* world.

1 Cor. 5. 5.

Set. 3. And now by this time I suppose we all are well enough acquainted, as well with the *Duty* we are

are *under*, as with the *Danger* we are *in* ; as well with the nature of the *Love* which is here *requir'd*, as with the quality of the *Curse* which is here *denounc'd*.

Self. 4. And if the *danger* is so great of *not performing* this *duty* of loving Christ, what kind of *means* should we not use for the *obtaining* of the *one*, and (in consequence of that,) for the *escaping* of the *other* ? By fervent *Prayers*, and *Importunities*, and by *watching thereunto with all Perseverance*, how should we *wrestle*, and *contend*, (as *Jacob* did) with the Almighty ? resolving never to *let him go*, till he hath *blest* us with an *ability* to *love the Lord Jesus Christ*, as he requires ? if there are any *ways* and *methods*, if any *stratagems* of *Reason*, if any *Pulleys* of the *Will*, whereby to *wind up* our *Affections* to *things above* ; Lord ! how incessantly should we labour, to put such *Instruments* into *use* ? How much more does it concern us than all the *Riches* and the *Pomps* of the world are worth ; to be as *obstinate* as it is possible, not only in the use of the *means* of *Grace*, but also in the practice of all those methods, unto which we may be prompted by *Art*, or *Nature* ? never abating of our *Indeavours*, in using the *Artifice*, and the *Empire* both of the *Intellect*, and the *Will*, until we find that God's *Grace* hath crown'd our *Indeavours* with *Success* ? Or if we cannot love him so sensibly as we love many *carnal* and *trivial* things, so as to *spend all our Time* in *conversing* with him, or so as evermore to fasten our *Thoughts* upon him ; yet at least let us so love him, as to afford him all the *offices* and *fruits* of *Love*, even by *doing* what he *commands*, and by *forbearing* what he *forbids*, and by *thankfully induring* what he shall *suffer* or *appoint* to be laid upon us. For wheresoever these

these are, they are the *Arguments*, and the *Proofs*, as well of our *Faith*, as our *Affection*.

An Objection.

Quis amare possit que non vidit? quomodo amabile esse potest quod non est aliquatenus visibile? S. Bernard. in lib. de Amore Dei c. 2. p. 1141.

sect. 5. But here perhaps some will say, we cannot possibly be in *love* with the Lord *Jesus Christ*, untill the *Image* of his *Beauty* shall have been *character'd* in our *Souls*; because his *Beauty* is the *Allective*, which is to *draw up* the *Soul* to a *desire* of its *Fruition*. And we must certainly *see* our object, ere we are able to *affect* it. But our object being *Invisible* cannot possibly be *seen*, unless it be by the *Eye of Faith*; and *Faith* is intirely the *work* of *Grace*; a *Gale* that comes from that *spirit* which only *bloweth where it listeth*, *Joh. 3.8.* And seeing *Love*, as well as *Faith*, is the *work* of *Grace*, which is not a thing at our own disposal; how can we *fasten* our *Affections* on things *invisible*? or how *create* within our selves a *passionate Love* of the Lord *Jesus*, by any *Stratagems*, or *Engines of Will*, or *Reason*? If we do *already* love him (in that degree that is requir'd,) all this *Preaching* might have been spar'd; or at least have been spent to another purpose. And if we *want* of such love in such a measure as is needful, what can we do unto ourselves, whereby to *make* our selves love him? Or what can any man do to us, for the *increasing* of the love which we bear unto him? who is he that can add *one cubit to our stature*? or make *an hair of our heads grow white, or black*? Nor are these the more peculiar *Effects* of *Nature*, than *Faith* and *Love* are the *Fruits* of *Grace*; which *Grace* if he *denies* us, we *cannot* love him, though we *desire* it; and which *Grace* if he will *give* us, we shall not be able either to *quench*, or *resist* our *Love*. Can a man *preach* us into *Affections* which we bring not with us to *Church*? or *dispute* us into a *Love* of what we *see* not,

not, nor *comprehend*? we come not hither with a Belief that we can possibly be the *better*, for whatsoever can be spoken by any skilful *Ecclesiastick*; but only because 'tis a *commanded*, and so a *commendable* performance, to which by *custom* and *duty* we stand *oblig'd*. For as touching our *Affection* and *Love* to *Christ*, that can neither be *more* nor *less*, than was *decreed* to be given us from all *Eternity*, even according as we are destin'd to *Heaven* or *Hell*. Which *decree* of our *End*, being *unconditional*, infers the *means* conducing to it as *unconditionally* decreed too. And therefore let us not be told of *winding up* our *Affections* to things above. For we deny the *Possibility* of being made to *love Christ* by such *humane means*. There is not a *Science*, or an *Art*, of habits *infused*, and *divine*. Nor is the *Grace of God* *acquir'd* by the *Dexterities*, or *diligence* of learned *men*.

sect. 6. Thus indeed it may be *easily*, and *successfully* Answered.¹ objected, against a sort of *well-meaning*, but *erring* Christians; who conceiving that the *Regenerate* have *Grace irresistible*, from which (they say) it is *impossible* for them to *fall*; and that *none besides them* have *Grace enough* to do them *good*, but only *enough* to make them utterly *unexcusable*; do unawares *infern Preaching* to be a thing of *no use*. Of none at least unto the *People*, who are but *Hearers* of the word *preach't*, however *temporally useful* to them that *preach* it.

And in good earnest could we believe, (as not a few in their writings contend to have us,) that *all* things are as they *must* be, and that they *must* be as they are, through the *eternal Necessitation* of a most *peremptory Decree*; we should conclude it wholly *useless*, (as to the future state of Souls,) either to *give*,

or to *take* advice. And rather than continue to preach in vain, (that is to say, without the *hope*, because without the *possibility* of winning Souls,) we would betake our selves straight to some *other Calling*; as judging nothing more *sordid*, than to *sell* our *Instructi-on* for *Tithes* or *Stipends*, or for any thing *less precious*, than the *Glory* of *God*, and the *good* of *Souls*. But we do seriously believe the blessed Apostle was in *earnest*, when he exhorted his *Philippians*, both to *work*, and *work out their own salvation*. Nor can we think he was *impertinent*, in charging *Timothie*, to *stir up the Gift of God which was in him*. But that *S. Peter* spake sense, when he exhorted all Christians to *give all diligence, for the making of their Calling and Election sure*. And that God to *good purpose* gave command unto his Rebels, to *turn themselves from their evil ways*. And accordingly *we our selves* are extremely *serious*, in our exhortations to the *love of the Lord Jesus Christ*. And though our *labour* is very *often*, yet we believe it is not *always*, or *unavoidably* in vain, when we excite mens *Indeavours* of loving Christ in *such a measure*, as to escape the dreadful Sentence of *Anathema Maranatha*. For though we cannot *so love* him, until it is *given us from above*, through the sanctifying *Grace* of the *Holy Ghost*; yet 'tis a *Duty* incumbent on us, to *use the means* which God hath given us; to *seek* his *Grace*, when it is *absent*; and to *receive* it, when it is *offer'd*; and to *retain* it, when it is *given*; and to *improve* it, being *retain'd*; and to *recover* it, when it is *lost*; and lastly to *keep* it when 'tis *recover'd*, with *perseverance* unto the *end*. The ground and bottom of this Assertion 'tis very obvious to observe in several passages of Scripture. Repent (saith *S. Peter* to graceless *Simon the Sorcerer*) and pray to God. And to what purpose

Philip. 2. 12.

2 Tim. 1. 6.

2 Pet. 1. 10.

Ezek. 18. 31.

& 33. 11.

Acts 8. 22.

purpose should such a Person be *so* exhorted by S. *re-*
ter, if 'twere impossible for a *Magician* to seek for
Grace when it is *absent*? *Let us have Grace* (saith the Heb. 12. 28.
 Apostle to the *Hebrews*.) And what is that, but to
receive it when it is *offer'd*? *Be strong in Grace*, (saith
 S. *Paul* to *Timothy*.) And what can that be, but to re- 2 Tim. 2. 1.
tain it when it is *given*? *Grow in Grace*, (saith S. *Peter*) 2 Pet. 3. 18.
 And what is that, but to *improve* it being *retain'd*? *Be*
reconciled unto God. (saith S. *Paul* to the *Corinthians*.) 2 Cor. 5. 20.
 and *wash ye, make you clean, Return ye, Return ye* (saith
 God to *Israel*.) Isa. 1. 16.
 And what is that, but to *recover* it
 when it is *lost*? *Now that ye are clean, abide in me* (saith John 15. 4.
 our Blessed Saviour.) Nay 'tis said of *Paul* and *Bar-*
nabas, that, speaking to the Christians who dwelt at
Antioch, they *perswaded them to CONTINUE in* Act. 13. 43.
the Grace of God. And what else can that imply, but
perseverance unto the End?

Set. 7. Now from all this together it seems to fol-
 low, that to attain to such an Habit and Pitch of
 Grace, as to be cordially *affectionate* to the Lord Je-
 sus Christ, we may not reckon it sufficient, that we *speak*
 to him in our *Prayers*, and *hear* him speaking in his *word*,
 and *feed* upon him in his *Sacrament*, unless we also
 make use of *all other means* that we have *heard of*,
 and employ our *best wits* to discover *more*, and begg
 the *help* of our *Teachers* in this *Inquiry*. For though
 indeed we cannot add *one cubit to our Stature*, or make Matt. 6. 27.
an hair of our heads grow white or black, yet we are
 taught by our *Experience*, that we can *add* unto our
Industry, and put a *Bridle* upon our *Wills*, and set a
trig to the *Cariere* of our vile *Affections*. It is (we
 know) as unavoidable, that we should be both of
 the *Stature* and the *Complexion* that we are of, as that

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the *Fire* should tend *upwards*, or *water down*. But 'tis not sure as unavoidable, to *hear a Sermon*, or *give an alms*, or to have any degree of *love to the Lord Jesus Christ*. Of which what reason can be render'd so plain and satisfactory as this, that the *former* is proper to us, as we are *Natural Agents* only ; but the *later*, as we are *rational*? and in what Instance can we be *rational*, wherein 'tis possible for us to cease from being *voluntary Agents* ; It does concern us therefore as *such*, to *ask* for Grace when it is *wanting*, and to *use* it when it is *granted*, and again to *pray* God to *increase* our *Talent*, and to *beware* that we *receive not his Grace in vain* too. 2 Cor. 6. 1. And therefore as *such* we are *injoyn'd*, as well as *intreated* by S. Paul, *not to grieve*, *not to resist*, *not to quench* the Spirit of God, when he begins to *kindle* in us that *love of Christ* which he requires ; plainly intimating unto us, that when the Spirit of God is ready, *to shed abroad in our hearts* such a *saving love* ; it lies in *us* to *shut a Casement*, that is, an *Eye* ; to *open a Dore*, that is, an *Ear* ; to *yield up a Castle*, that is, a *Heart* ; to *draw a Curtain*, that is, a *Prejudice* ; to put Impediments out of the way ; and (by the assistance of the same Spirit,) to employ the noble *Faculties* which God hath given us, unto the noblest of the *Ends* for which he gave them. We are able, as we are *men*, to *presentiate* our Saviour within our selves, and *so* to meditate upon *Him*, as we ordinarily do upon *other* objects ; we can frame *Ideas* of him in our *Imaginations*, and thereby bring him into our *Heads* by an *Intentional Union*, although the *Grace of God alone* can unite him really to our *Hearts*, by *servent love*, and *Faith unfeigned*.

Seeing therefore the Scripture saith, (in justification of the premises,) *That we are Labourers and Workers*

Workers together with God, and again that we are *Stewards of the manifold Grace of God*, and are *diligently to look, lest any man fail of the Grace of God*; and again that *every man shall receive his own reward according to his own labour*; Let us never cease to labour in the great work of our *salvation*, till (by the help of God's Grace, which never fails to work with any, who do not fail to work with it,) we have wrought our selves up to a *Love of Christ*. Being comparatively *neglectful* of all other duties, until we have thoroughly attain'd to *this*. We must remember that as our *Faith* is pre-required to our *Love*, so is our *Love* to our *obedience*, and our *obedience* unto our *Bliss*. And we must perfect our *Foundation*, before we build. For *debile Fundamentum fallit opus*; the *weakness* of a *Foundation* must needs betray the whole *strength* of a *superstructure*. In vain shall we labour to raise the *Fabrick* of *obedience*, unless we have a *firm love* whereupon to build it. And therefore *first* let us be sure of *loving Christ in Sincerity*, before we take upon our selves the effectual *keeping of his Commandments*. And let us use the best *engines* whereby to *screw our Love up* to the *Pitch requir'd*. For what we do not *much Love*, we cannot *much* long for; nor can we very *much* care to espouse the *means* of its *Attainment*. And therefore in *spight* of the *objection*, which has an aptness in its Nature to breed a *carelesness* of our *Actions*, an *unconcernment* in our *end*, and a *contempt* of those *Assistances*, which our Authorized Teachers are wont to yield us, let us not cast away the *care* we ought to have of our *Immortality*; nor be so blinded with the Opinion, that *all the actions* of our *Lives* were *pre-determin'd* from *Æternity*, as thereupon to *despair* of being the *better* for

2 Cor. 6. 1.
1 Pet. 4. 10.
Heb. 12. 15.
1 Cor. 3. 8.

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our Indeavours; and by consequence *to resolve*, never to do our selves any Good. But let us *labour* (on the contrary) after the *Duty* of loving Christ, for the escaping of the *Danger*, (I mean the *Curse*, and the *Damnation*,) denounced here to all Persons that *love him not*.

And to press this forwards, with at least some Hope, as well as Ambition of good Success, will deserve to be the work of another Chapter.

CHAP. III.

Touching the Means we are to use to the Ends aforesaid.

Cupiens inchoare artem amandi Deum, primo debet laborare ad removendum contrarium, puta amorem mundanum. Qui ut glutinum quoddam alas animæ spirituales impedit, ne se in altum possit sublevare. Gerson. de mont. contem. c. 11. James 4. 4. Phil. 3. 18, 19.

Str. I. **W**HEN we are setting about the *means* which do most of all conduce to our greatest *Ends*, we must be sure of right *method*, as well as of *Diligence* in our Indeavours. And because we are to *cease* from being *Enemies* to our Saviour, before we can be in a *possibility* of being denominated his *Friends*; First let us summon-in our Affections which are scatter'd abroad upon *the world*, the love of which (S. James saith) is perfect *Enmity with Christ*. They that *mind earthly things* must needs be *Enemies to his Cross*; and being *Enemies* to his *Cross*, they cannot be *Friends* unto his *Person*. For the Apostle tells us of such, *that their end is Destruction*. The reason of this is very evident. For whilst we have *Friendship* with the *world*, which is Christ's *Rival* and *Competitor*, our *Souls* are *Adulteresses* and *Harlots*, (to use the language of S. James in the place before cited,) as being *false* and *disloyal* to him who *betrothed us to himself*, and is verbally acknowledg'd to be our *Bridegroom*.

Bridegroom. Love is evermore so sure to be the Mother of Obedience, to whatſoever object it is which is much belov'd; that as when we love *Chriſt*, we will keep *His* Commandments, ſo when we alſo love the world, we will keep the Commandments of the world; to wit, the ſtatutes of *Omri*, and all the works of the *House of Ahab*. So that our firſt labour muſt be, (for 'tis indeed a great labour,) to diſentangle our Affections, to take them off from the things of this tempting world; and as it were twiſting them all together, like the *Rays of the Sun* in an *Optick Pyramid*, ſtrive to concenter them (ſo united) in the *Sovereign Beauty* of a *Saviour*. Mic. 6. 16.

Now one of the proper Engines for this, (I mean, the reſcuing of our love from what is worldly, and to be ſeen,) is to *chew*, and to *ruminate*, long enough in our *Thoughts*, upon this great Truth, that even our love of the *Body* does wholly depend upon the *Soul*. And the titular *Beauty* of the *Fleſh* muſt be confeſſed by the moſt ſenſual to lye intirely in the *ſpirit*. For (if we except the ſole caſe of the *παρρηγορως* in *Herodotus*, which yet was not love, but another thing; and that perhaps but a *Fable* too,) who ever heard of any *Lover* fixing his love upon the *Body*, ſo much as one ſhort minute after the vaniſhing of the *Soul*? Did the *Corinthians* court their *Lais*, when nothing was left them but her *Body*? Did *Demoſthenes* take a Journey, in kindneſs to her when ſhe was dead? no, there was nothing then deſirable, beſides Forgetfulneſs, and a *Grave*. Nothing then, but the *Worms*, was able

Quem hominem propones, qui ſecum perpetuò non deferat manticam ſtercoris, & matulam urine, etiam in venis? plerique gratioſiores ventrem habent vermibus reſertum. Multi multaque pediculis ſecantur. Aliis alæ, aliis pedes, pluribus os foret. Cardan. de vitâ propriâ, cap. 35.

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to covet her Embraces. Methinks that this one observable, (were it as patiently *consider'd*, as it is easily *understood*;) should conduce extremely much to the *spiritualizing* of our Affections. For if we love *nothing* that we can see of our dearest Friends, but for the love of somewhat else which *cannot* possibly be seen, what better reason can we give of it, than that the *Part* which is *material* is arrant *Rottenness*, and *Corruption*, not only *not lovely*, but *loathsome* too, when abstracted from the *part* which is *immaterial*? And for this reason it is, that the *zealoufist Lover* of what is *worldly*, and who hath *nothing* in him of *Christ* whereby to qualifie and inable him for *spiritual* love, He (I say) would not be able to love the *Body* above the *Soul*, if the *Beauty* of the *Soul* did not *shine* through the *Body*. And if we do not only *bear* this, but lay it up in our *Hearts* too, nor only *assent* to it as *True*, but *consider* it also as *useful*; it will be sure of great moment, first for the raising of our *Thoughts*, and after that of our *Affections*, from the *things that are seen*, which are *temporal*, to the *things that are not seen*, which are *eternal*. And then believing, with S. Paul, (for without such *Belief*, no such *love* can be imagin'd,) That *our Life is hid with Christ in God*, we shall be *still* making thither, to *find it out*. Our *Love* of *Christ* will not leave him, for being but gone out of our *sight*; but will rather *soar up*, in *pursuit* of him as far as *Heaven*; and find him out pleading for us *at the right hand of God*. And there beholding him, as he is, *full of Grace*, and *Truth*, and unimaginable *Glory*, (*such as eye bath not seen, nor Ear heard, nor bath ever entered into the heart of man to conceive*;) ποίως ἐρωτάς; What Loves! ποίως πιδέας; What Longings! ποίως ἐκζητεῖας

ἐκστάσεις (saith Plotinus;) what *Exiliencies* of Soul will then transport us! πῶς δ' ἂν ἐκπληγέμεθον; with what *weightiness* of *Bliss* shall we then be *smitten*! whilst we love him as he is *Good*, we shall desire him as he is *lovely*; and never cease from desiring, till we enjoy him as he is *Blessed*, I mean as the *Fountain of Bliss* and *Glory*.

If any man shall here ask, by what means he may

* behold the unspeakable *Beauty*

which is *above*, that so beholding he may be *ravish'd* with the sweet violence of its *Attractions*; the answer to it may be had from the

same Plotinus. No man (saith he) can see true *Beauty*, but by casting the *sight* of his eyes behind him. And again

(saith that learned and pious Hea-

then,) we are to || fly from those *Pleasures* which are but common to us with *Brutes*, as once *Ulysses* from the *charms* of *Circe* and *Calypso*, which if he had not wisely done, he had never gone back to his *native Countrey*. And we must do

exactly like him, if we are bound for that *Countrey* from whence we came; and would fain see the place of our *first extraction*. Now what but *Heaven* is our *Countrey*? there dwells our *Father*; from thence we came; and what we commonly call our *life*, is indeed our *Pilgrimage*; For (in the words of the Psalmist) we are but *strangers upon Earth*. So as the way to go *thither*, from whence we came in a kind of *Exile*, is to leave both our *Horses* and *Feet*

behind:

Plotin. l. 6. πάλαι. Enn. i. εἴ τις αὐτὸ καλὸν θεῶτο, αὐτὸ ἀπ' ἐαυτοῦ κα-
θερὸν, μὴ ἐν γῇ, μὴ ἐν ἑρμῇ, ποῖος
ἂν ἴσται ἔρωτας; ποῖος ὃ πόντος βαλὼ-
ν αὐτῷ συγκραθεύσας, πῶς δ' ἂν
ἐκπληγέμεθ' ἡδονῆς;

* τίς ὅν οὐ τρόπος; τίς μηχανή; πῶς
τίς θεάσεται κάλλος ἀμήχανον, οἷον
ἔνδον ἐν ἀγίοις ἱερῇς μένον, εἰς περὶ
οἷς τὸ ἔξω ἵνα τίς βέλῃτος ἴδῃ; —
ὁ καταλιπὼν ὄφελ' ὁμμάτων. Id. ibid.

|| ὁδῶμεν ὅν τις φίλῳ πατερίᾳ, τίς
ὃ ὁδῶν; ἀπ' ἡδονῆς. οἷον ἀπὸ Μάρ-
κηνος ἢ Καλύπτος ὁ Ὀδυσσεὺς ἔρως τίς
ὃ ἢ Πατεῖς; Πατεῖς ἡμῖν οὐδ' ὅθεν πα-
ρῆλθον, καὶ πατὴρ ἐκεῖ. — τὸς πόδας
καὶ ἵππους, καὶ ὅχημα θαλάττιον, καὶ ἄλλα
ταῦτα ἀφῆναι δεῖ, καὶ μὴ βλεῖσθαι. ἀλλ'
ὄν ἄλλῳ ἀλλὰθεῖσαι καὶ ἀναγῆραι,
ὅν ἔχει μὲν πᾶς, χεῖνται δ' ὁλίγοι. Id.
ibid.

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behind us, saith the *Platonist*. And swiftly mounting up our selves on the *wings of Love*, and *Desire*, guide we our course with *those Eyes*, which are not *without* us, but *within* us; and with which if any of us are not *accustomed* to *see*, it is not because we *want* such Eyes, but only because we *will not use* them. Unless we are got into *their Classis*, in *whom the God of this world hath blinded the minds*; in which case only our eyes are *darkned*, that we not only *will not*, but *cannot* use them. But this is so *wilful a Disability*, that whatsoever are the *occasions*, we ourselves are the *Causes* of it. For when a people are *abandon'd to vile affections*, and severely *given over to a reprobate mind*; it is because of their ** refusing the fear of the Lord*; and because of their *not liking to retain God in their Knowledge*. (*Rom. i. 26, 28.*) where S. Paul's expression is, ἐν ἁδοκίμῳ αὐτῶν and ἐν τῇ ἐμυρνώσει, *They did not think good to have God in their acknowledgment*. But till then, the Apostle tells us, *the invisible things of God are clearly seen*, (*v. 20.*) not indeed with *those eyes* we carry *outwardly*, in our *Heads*, but with those *other more Angelical*, which we have *inwardly* in our *Hearts*.

To sum up all in a word. Our *affections* in themselves are *indifferent things*; apt to be cleaving to any object, whether *evil*, or *good*, as they shall happen to be *directed*, by carnal *Appetite*, or *Reason*. And if it were not in our power to *set our love upon the world*, in *despight* of God's *Grace*; or to take it *from off the world*, by making *use* of its *assistance*; the Apostle would never have exhorted us, with so much earnestness as he does, *To love neither the world, nor the things in the world. To set our Affections on things above, and not to set them on things below. To mortify in our selves*

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2 Cor. 4. 4.

* Prov. 1. 25,
29, 30.

Nature nostra
dona necessitas
ex merito præ-
cedentis Necessi-
tatis exorta est.
Augustin. Re-
tract. l. 1. c. 1.

1 John 2. 15.

Col. 3. 2, 6.

our earthly members. To cast off the old man, to put on the new. To cloath our selves with Love as with the bond of Perfection. To let the Peace of God reign in our Hearts. To afford the word of God an Habitation and Dwelling within our selves. From all which together 'tis very natural to infer, that if we have not yet wasted the Talent of Grace which God hath given us, which undoubtedly of it self is sufficient for us, and does competently arm us with Ghostly strength; we can see, and we can love; and can delight in the Lord Jesus; and by consequence (if we will,) we can escape the sad effects of being *Anathema Maranatha*.

But now 'tis time that after the first, we put in practice a second instrument, whereby to raise up our Love to the Lord Jesus Christ. That is, as much as in us lyes, we must provoke our selves to jealousy, and a religious Emulation, by considering how others have lov'd our Saviour, to whom he could not be a Saviour, with more obligingness than he is ours. We find S. Paul was so inflam'd with the love of Christ, (who yet, a little while before, had been a virulent Blasphemer, and Hater of him,) and did so long after a time of being admitted into his presence, that in comparison of Christ, he counted all things but loss; and all things Gain on the contrary, which might any way help him in his approach. That though there is nothing in the world which Nature hates more than the terrible Face of a Dissolution, yet there was nothing which that Apostle did so much * long for. Not at all for the love of a Dissolution, (which he detested in one sense, whilst he desir'd it in another,) but for the love of that Christ from whom he was absent in the Body, and could not so well be present with, as by the favourable Help of a

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Ligere vel audire Sanctorum vitas multum prodest ad Contemplationem, & ad amorem mundanum depellendum.
Gerson. de monte Contempl. c. 14.

Philip. 1. 21.

* Verse 22.

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Disso.

2 Cor. 5. 2, 3,
4, 8.

Rom. 5. 3.
Col. 1. 24.
2 Cor. 12. 9, 10.
2 Cor. 4. 10.

Dissolution. That indeed was his *Cordolium*, There it was his *shoo pinch't* him. 'Twas his most passionate *aspiring to be with Christ*, which made him groan so very earnestly under the Burden of his *Mortality*. He did not groan to be *uncloath'd*, with any desire of being *naked*, but as a necessary condition of being *cloathed upon with his House from Heaven*. It was for *this*, and *this only*, (his extreme love of *Christ*,) that he did *glory in tribulations*; that he *rejoyced in his Sufferings*; that he *took pleasure in Persecutions*; and lov'd to bear *in his Body the Dying of the Lord Jesus*. For *this* alone did S. John embrace his *Banishment into Patmos*; S. Stephen his very *stones*, and the *men* that *threw* them; S. Thomas his *saw*, and S. Peter his *Crucifixion*. It was for *this* that S. Ignatius could bid *desfance to salvage Beasts*; that *Anacharsis* brake forth with a kind of *Triumph* into his *Tunde*; and that *others* being *tormented*, would not *let go* their *Sufferings*; not so much as *accept* of such a thing as a *Deliverance*, when they might *innocently* have had it for *taking up*. For *this* it was that *Mary Magdalen* perfum'd the *Head* of her blessed Lord, and *kiss't* his *Feet* with the same affection, and also *wash't* them with her *Tears*, and after *wip't* them with her *hair*, *administred to him of her Substance*, closely *follow'd* him all along as far as from *Galile* to *Jerusalem*, from thence to *Golgotha*, and from thence unto his *Grave* too; forgetting the *tenderness* of her *Sex*, the *tedious passages* of the *way*, the ghastly *presence* of the *night*, the waking *jealousie* of the *Elders*, the barbarous *violence* of the *Guard*; and being *afraid* of just *nothing*, unless of *not finding Him*, whom with the *pantings* of her *Soul* she did love and long for. Would ye know now the *reason* of so much love, to the end it may *affect* you with somewhat *like* it? *she* had

had been a great *sinner*, and He had sav'd her from her *Sins*. She had been seiz'd by *seven Devils*, and her dear Lord had *dispossess'd* her; Had had the *members of an Harlot*, which (by a more than creative power) He had converted into a *Temple*. She had *purchac't* a place in *Hell*, and He had given her an *Inheritance* in the Kingdom of *Heaven*. Or to give you the sum of all in our Saviours own words, *She loved much, because much had been forgiven her.*

Now what *Marbles* rather than *Men* may we be worthily esteem'd, if such *Examples* as I have nam'd cannot *provoke* us to *emulation*? Seeing Christ is *our* Saviour as well as *theirs*, what should hinder us from *loving* him, as well as *they*? Can we think so hardly of him, as to believe he did *decree* that such as *they* only should love him? did he not *love* that *we* should love him, as well as *S. Peter*, and *S. Paul*? And did he therefore *neecessitate* our want of kindness? Did he accordingly *prædetermin* the several *means* of our *disaffection*? or give us any *discouragements* from being kind? Let us expostulate with *ourselves*, as *God himself* was pleas'd to do with his People *Israel*. Hath *Jesus Christ* been a *wildernefs* to any of us? or have we found him a *wither'd Tree*, which hath not afforded us any *Fruit*? *What kind of Iniquity have we ever seen* in him? Which part of his *Covenant* hath he not punctually performed? Did he ever yet *forsake* us, when we *forsook* him not *first*? *What hath he done unto us*? and *wherein hath he wearied us*? He desires us if he hath, that we will *testifie against him*, *Mic. 6. 3.* Nay *who* was ever *more* belov'd, than he was pleas'd to love *us*? For *whose* sake hath he done *better* or suffer'd *worse*, than he did for *ours*? Hath he *forgiven* us *lesser sins* than *Mary Magdalen* was forgiven? Why then should

Jer. 2. 5, 9.

we requite him with *lesser Instances of Affection*? Or if the *Affectionateness* of others will not provoke us to *emulation*, and that we have not any *Impatience* of coming after them in *Loyalty*, as much as *Time*; yet let us try, by a *third* Indevour, how to make up the defects of the *first* and *second*.

Let us *display* before our selves the several *excellencies* of *Christ*; That so if any *spark* of *Love* is now discoverable within us, we may by the *Grace* which he hath given us, blow it up into a *Flame*. To speak of his *Loveliness* in *Himself*, would be the business of an *Age*; and therefore must not be *set about* in this poor *Remnant* of an *Hour*. But yet a little let us consider his great *obligingness* to us, because the powerfull^{*} *Incentive* to *Love*, is *Love*.

* ποιεῖ τὸ ἔργον
τὸ εὐαγγέλιον ἐκ
ἀφ' ὧν. Plut. in
Præcept. con-
jug.

When *Love* was suppos'd by the old Poets, to have brought down their *Gods* from *Heaven* to *earth*, it was the highest *flight* of *fancy* their *Wits* could take, whereby to celebrate the *virtue* and *Power* of *Love*. But we can say, without the help of either a *Fable*, or a *Figure*, that 'twas the *love* of our *Souls*, (I mean the *love* of their *safety*;) which made the *God* of all *Glory* to bow the *Heavens* and come down; to take upon him, not the *likeness*, but the *essentials* of a man; yea to become a *man* of sorrows, an intimate *acquaintance* with *Grief* and *Miseries*; and this in the *Form* of a poor *servant*, yea and in the *disguise* of a *sinner* too. Sure if the *Heavens* had not bow'd unto the *Scepter* of his *Love*; his *Love* was so *strong*, it must needs have broke them. When he reflected upon the *Torments* he was to suffer soon after for our *Injoyment*, he shew'd the *vehemence* of his *Love* by a πῶς συνέχομαι; How am I straitn'd? how am I press'd? how am I terrifi'd, and

Luke 12. 50.

C A P. III. *the Love required.*

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and *pain'd*, till it be *accomplish't*? He *long'd* to drink of the *cup* of *Trembling*. He *thirsted* after the *Potion* of *Gall* and *Vinegar*. He gladly *suck't* the very *dregs* of the *wine* of *Gods wrath*. Not at all for its *own* sake, because 'twas *bitter*, (for as *such* it made him wish, that the *Cup* might *pass* from him,) but because our *Redemption* was *sweeter* to him, than *any thing else* could be *bitter*, by which 'twas *purchac't*. Is not he a *rare Physician*, for *skill*, and *kindness*, (and certainly, if it be possible, more for *kindness*, than for *skill*,) who takes no more unto *Himself* than the *Rancidity* of the *Medicine*, and leaves his *Patient* to enjoy the *pleasant effects* of a *Recoverie*? Yet this was perfectly our case with the great *Physician* of the *Soul*. He took the *nauseousness* of the *Physick*, which made for the *Cure* of our *Diseases*. We were desperately *sick*, and He would needs *swallow* the *ugly Pills*. That we might be *purged* from our *filthiness*, He would needs *drink* up the *filthy potion*. Would have the *noisomest Ingredients* as it were *strain'd* through *His* body, that we might have nothing to *pledge* him *in*, but the sweet *Restorative* of his *Blood*. Now what can more excite our *Love*, than thus to meditate upon *His*? As there is no better way whereby to *keep up* our *Patience*, than by *looking up* to *Him*, who did *indure* with so much *Patience*, such *contradiction* of *Sinners* against himself; so is there no better way whereby to *keep up* our *love*, and to *raise* it *higher*, than by reflecting much and often, on him who lov'd us in *such* a *measure*, (I might have said *so out of measure*,) as to have *hated* even *Himself* in a * *comparative* signification. For neither was his *life* so *dear*, nor was his *Blood* so *pretious* to him, but that he was *prodigal* of them *both*, when *both* might *fall* to our *Advancement*.

Luke 22. 16.

John 19. 28.

Matt. 29. 29.

John 12. 27.

Heb. 12. 3.

* John 12. 25.

Prov. 13. 24.

Methinks

Rom. 8. 32.

Methinks there is nothing more *expressive* of God's obliging us to love him, than that word of S. Paul in his Epistle to the Romans, ἐκ ἐφείατο, He *S P A R E D* not his own Son, but delivered him up for us all. We know his Son was Himself, as to the unity of the Godhead; yet ἐκ ἐφείατο, He did not spare him. Should we not think that Father cruel, and void of natural Affection, who would not spare his own Son, no not his Beloved and only Son, no not when 'twas in his choice, and his power to spare him? yet when Abraham, being commanded, was ready to Sacrifice his Isaac, 'twas not his Cruelty, but his obedience, and that was the fruit of such a Faith as did work by love. I mean a love of his God, and not at all of his Isaac, whom (in that case) he was to prosecute with a ** comparative Detestation*. And in like manner when the Father of our Lord Jesus Christ could not so wisely shew his Mercy for all eternity upon us, as for a time by shewing none upon the Lord Jesus Christ; it was the highest and best expression, not of his Cruelty, but of his Love. For he could never have spared us, his adopted Sons, if he had spared that Son, who was his only-Begotten. Nor could it be Cruelty even to Him, not to be spared by his Father, because *volenti non fit injuria*, he was willing, yea and desirous, not to be spared for a Time, rather than millions of men and women should certainly fail of being spared to all eternity. What then shall we return him for so astonishing a Love as is now describ'd? Shall we spare any thing that is ours, when 'tis well-pleasing unto Him that we should not spare it? Suppose he would not be pleas'd, unless we gave our first-born for our Transgressions; the fruit of our Body, for the sin of our Soul. Should we spare our own child in so great a Case? How then comes

* Luke 14. 26.
Deut. 13. 6,
7, 8, 9, 10.

Mic. 6. 7.

comes it to pass, we are so *sparing* to our *lusts* ? and do so grumble to be parted from our *Destroyers* ? Are those *enemies* of our Souls so *extreamly dear* to us, as that we cannot find in our hearts, either to *send* them out of our *Bosomes*, or to *deliver* them up to a *Crucifixion*, no not in love to that *God*, who sent his *Son* out of his *Bosom*, and *delivered* him to be *crucified*, in love to us ? Sure if our *Souls* were all *Flint*, yet being *smitten* with *such a love*, they should yield *some Fire*. Or if our *Hearts* were all *Iron*, yet one would think that *such a load-stone* should *draw* them up. Or however if it will *not*, yet let us try a *Fourth Engine* for the *winding up* of our *Affections*.

Let us *shame* our selves out of our *Coldness* and *Indifferency* to *Christ*, by duly reflecting upon our *warmth* to *Inferiour* things. Not *inferiour* only to *Him*, but to the *Dignity* of our *Nature*. A *Nature* common to us with *Him*, being consider'd in his *Humanity*; and by so much the *worthier* both of our *Care*, and our *Respect* too. What *Love* do we bestow upon the *vanity* of the *Creature*, to please a *Palate*, an *Eye*, an *Ear*, a *Fancy* ? And shall we have so much love to fasten upon the *Surface*, and *outside* of *Dust*, and *Ashes*, whilst so little for a *Saviour*, as to permit it to be a *Doubt*, if we have *any* for him, or *not* ? All the *noble men* of *Greece* would lie like *dogs* at the *door* of the *Corinthian Harlot*, and pay obedience to *Her* *Commands*, notwithstanding they did *lead* in the *paths* of *Death*. And shall a *Question* be made of our love to *Christ*, whose very *deformities* make him *fairer* than the *children of men* ? I mean his *Wounds*, and his *Bruises*, which should to us be more *lovely* than all the *Roses* of *sharon*, and the *Lillies* of the *Valley*, as having been wholly

Ezek. 20. 11.

2 Cor. 12. 15.

wholly *suffer'd* by him *on our Account*? Or shall a Question be ever made of our *obedience* to *his* Commands, *which if a man do, he shall live* in them? yet how many *Trifles* do we love, and with what *vehemence* of *Affection*, of which the *best* consequent is this, that we shall *heartily repent* our *having lov'd* them? and what a *madness*, what a *shame*, what a *disparagement* and a *discredit* must it needs be unto our *Reason*, to lay out the *Treasures* of our *Love* upon those *Alleatives*, which we cannot but *hope* we shall be *heartily sorry* for, because we cannot but *fear*, that if we are not both *truly* and *timely* sorry, we shall be *hopelessly sorry* when 'tis too late? but how much a *greater* madness is it, to be so *negligent* and *illiberal* in our *Affection* towards *Him*, whom the *longer* we shall love, we shall love so much the *more*? and shall have nothing to *repent* of, but that we ever lov'd him *less*? and that withal it was so *late*, before we lov'd him? Shall we be able to say *less* of our *Love* to *Christ*, than the Apostle *S. Paul* could say of *his* to his *Corinthians*? Observe him speaking to that *unkind* and *ingrateful* People. *Most gladly will I spend, and be spent for you, though the more abundantly I love you, the less I be lov'd.* 'Twas strange on *their* parts, that they should love so much the *less*, the *more abundantly* they were lov'd. But somewhat *more* strange on *His*, that he should *spend*, and be *spent*, and both *most gladly*, notwithstanding the discouragements of *their Return*, which was of nothing but of *Hatred* for the excesses of his *Good-will*. Lord! how happy were it for *us*, had we but *half* so much *love* for the Lord *Jesus Christ*, as that expression of *S. Paul* does amount unto? It is impossible for our *Saviour*, to love us the *less*, the *more* we love him. So very far he is from *that*, that he *did* spend,

spend, and *was spent*, and both *most gladly*, for the *love* he bare to us when *we had none*. And therefore the *least* that we can do, is both to *spend*, and *to be spent*, to part with *all* that we have, and with *all* we are too, for the *love* we bear *him* who so dearly *loves* us. It is an *hard heart* indeed, which is so far from *bestowing*, that it will not *repay*, or *return* Affection. We will *spend* and *be spent* for our *darling sins*, although they love us the *less*, the more *abundantly* we love them; (for the *more* we still *love* them, the *more degrees* of *Damnation* they threaten to us.) Let us therefore, even for *shame*, have as much kindness for our *Preserver*, as we have had for these *Authors* of our *Destruction*. If in a very free manner we have been *spending* upon our *sins*, both to *nourish*, and to *adorn* them, with *Food*, and *Rayment*; Let us *spend* upon our *Saviour* in a *more liberal* proportion; and that in such manner, as *he directs* us. Let us *spend* out of our *Treasures*, to *feed* and *cloath* him in his *members*. Let us *spend* to pay him *Homage*, in as many of his *members*, as, *under Him*, are our *Heads*. And let us *be spent* for him as freely, (like *Epaphroditus*, and *S. Paul*,) both by *watching*, and *fasting*, by *meditating*, and *praying*, by suffering *pains*, and *persecutions*, whenever he shall *call*, or *expose* us to them; not by the *leaving* of our lives, for the *paying* unto *Nature* her common *Debt*; but by the *laying* of them *down*, for the *paying* to our *Saviour* our *Debt of Grace*.

And as we may help to *shame* our selves into a *love* of the *Lord Jesus*, by reflecting on our *love* to *inferior things*; so our *love* to the *Lord Jesus*, just as our *love* to *other things*, is very apt both to be *bred*, and to

be very much *nourish't* by *conversation*. For *Ignorantia Cupido*. We cannot possibly *desire* him, whilst we are *ignorant* of his *beauty*: And of *that* we *must* be *ignorant*, whilst we are *strangers* to his *converse*. So that the reason why most *Professors* are wont to *love* Christ so *little*, doth seem especially to be This, their having so *little* of his *Acquaintance*. Enough of *that* will so *charm* us, as to beget in us a *loathing* of all that makes a *separation* 'twixt *Him* and *us*. Unto how many *things* and *persons* are many men passionately *addicted*, if not absolutely *enslav'd*, for which they can give us no better reason, than that of their having been *wonted* to them? Let us but *wont* our selves as much unto an heavenly conversation, and we shall find it just as harsh to be *weaned* from it. Hence it follows that we must *read*, and not *only read*, but strictly *search* into the Scripture, not *only resting* in its *literal*, but also *diving* into its *moral*, and *soaring* up too into its *mystical* significations; whereby to *acquaint* our selves *thoroughly* with the Lord Jesus Christ, and more and more to *comprehend* the great *variety* of his *Perfections*. And then to the end that his *Perfections* may so affect us as they deserve, nor *only float* in our *Brains*, but deeply *sink* into our *Bowels*, we must *imprint* them within our selves by *mental Prayer*, and *Meditation*. To each of which we must be resolute to be so *wonted* and *inur'd*, as not to be able *without regret* to admit of any *long Avocation* from them.

Nor can we pardonably *excuse* our gross *neglects* of *conversing* with Jesus Christ, by alledging our *Inability* of taking *delight* in his *converse*. For *conversation* must be made *ease*, ere it can possibly be *delightful*. And the *ease* of any thing must come by *use*. First, 'tis the *diligence* of our *converse* by which we come to
love

love Christ, and then 'twill be *natural* for our Love to make us *delight* in his converse. It argues a *shallowness* of Reason, and a great want of perspicacity, to think there are not any Pleasures upon the Mount of Contemplation, (as Gerson calls it,) because we cannot yet perceive them at the Foot of the Hill, or in the Act of contending to climb up thither. 'Tis as great weakness as to conclude against the Pleasure of reaping a goodly Harvest, from the labour of Cultivation, and charge of seed. Or to infer there is no contentment in inhabiting a pleasant and well-built house, from the cost of the Materials, and Care of putting them together. *Nemo Montis Cacumen uno saltu conscendit.* The Hill of Sion is a fair place, and Mount Tabor is a delicious one. But we must not think to reach the Top of either at a Leap. For as the lower and more earthy our pleasures are, they must needs be attain'd with the greater ease; so we must use the greatest patience, and we must take the greatest pains, to overcome the steep ascent of the highest pleasures. All the Duties of a Christian (I mean the Acts, and not the Habits,) are so many steps and degrees to the Hill I speak of: Which Acts of Duty, whilst they are yet but Acts only, will cost the natural man Pain, and make him see he hath need of patience. But after a competent tract of Time, as soon as the Acts have been so numerous as to produce their respective Habits, the Acts arising from those Habits will requite the said Patience with ease and pleasure. Shall I exemplifie what I say by any one important duty, which at first gives us Trouble, and after rewards us with Delight? I cannot instance in a fitter than that of Prayer, because 'tis one of the chiefest means, whereby to enter, and to continue, and to complete our conversation with him that bought us.

How many are there in the world who turn their *backs* on this Duty, upon no better Ground than their erroneous Imagination, that 'tis of *no use to pray*, till they can do it with *Devotion*? A way of reasoning as irregular, as if a man who is very *cold*, should conclude it wholly *useless to make a Fire* till he is *warm*. Want we *Devotion* in our *Prayers*? we are to pray for *Devotion*; and *Devotion* is apt to grow from our *customary Praying for other things*. For when in spite of our *Indifferency*, and perhaps our *Averseness* to such a Duty, we use the *Empire* of our *Wills* in the work of Prayer; and, casting our selves upon our *Knees*, are very resolutely bent to perform the Duty, (how much soever *against the stream* of our *Inclinations*;) God will reward our *Resolution*, by turning our *Labour* into *delight*; and so will make it as great a *Pleasure*, in time to come, as it has been in time past, a *self-denial*. If any man shall here ask, how we can possibly *converse* with things *invisible*, or have a * *Langor* after him whom we never saw; let them answer (saith S. Jerom) who have read the answer to it in the *Book of Experience*, and have not been able to forbear crying out with *David*, *Who is me that I am constrained to dwell in Mesech*! O that I had wings, to fly away, and be at rest! my soul is athirst for the living God: And even panteth after Him, as the Hart panteth after the water-Brooks. O when shall I appear before the Presence of God! Devout S. Bernard himself confess, that in the beginning of his Conversion, he was frequently of an hard and frigid Heart; who yet being accustomed to converse with Christ by Grace, could not but thirst with great impatience to enjoy him also in his Glory. Yea that love which of necessity does begin in the *Flesh*, may (saith he) by Degrees be well consumed.

* V. Espens de
Languore Spi-
rituali. c. 2. p.
977. Respon-
deant qui in
libro Experien-
tie Questionis
Solutionem le-
gunt.
Frequenter ego
iple, (quod
jateri non
verecundor)
maximèq; in
initio Conversi-
onis, Corde du-
rus, & frigi-
dus, &c. Bern.
super Cant.
Serm. 14.
Confer Huberti
Scuteputai c.
14. p. 2082.
cum S. Ber-
nardi lib. de
Deo diligendo.
p. 951, 952,
953.

consummated in the Spirit. For (not to mention the * *seven degrees* which are assign'd by *Ubertinus*, as being too nice, to be truly *useful*;) First 'tis natural for a man as he is *carnal* and *depraved*, to *love himself* above all things, and above all things *for himself*. Next when he sees that *of himself* he cannot be, or be *happy*, and that he *depends* upon his *maker* not more for his *being*, than for his *bliss*, he *then* begins to *love God*, though yet 'tis only *for himself*, and his *private Interest*. But when in time, upon occasion of his several *exigencies* and *wants*, he is *compell'd* to seek God for several *comforts* and *supplies*; his *conversation* with the *Almighty* becomes so *customary*, and *natural* (by his *frequenting* God's *house*. by his *addresses* to God in *Prayer*, by getting *knowledge* out of God's *word*, and by *admiring* him in his *works*;) that what was hitherto but *easy*, does now grow *pleasant*. And so at last having *tasted* how *good* and *gracious* his *Maker* is, he does advance to *love God*, for *God's sake only*: So as nothing does now remain, but that *degree* of *perfection* in loving God, at his being bid to *enter into the joy of his Lord*, when 'tis *for God's sake alone* that he loves *Himself*.

And though 'tis *hard*, if not *impossible*, whilst we are in this world, to love *ourselves* for *God only*, and not at all for *ourselves*; yet 'tis a duty indispensable, to love *Him* especially *for himself*, and far above the consideration that 'tis *our interest* to love him. The Reason of it does stand in This, that whosoever loves *God* not especially *for God*, but more especially *for himself*, does by a necessary consequence *love himself* above *God*. Because in such a case as that, *God* is only one of the *objects*, and *himself* the *final cause*, or the *end* of love. For if *God* were that *end*, he would rather

* Apud Bartholomæum de Martyribus, fol. 93, 94. Græsus, Desiderius, Satietas, Ebrietas, Securitas, Tranquillitas, Septimi vero nomen soli Deo innoteceit.

Amor quo aliquis amat Deum propter Temporalia, contumeliosus est Deo. Temporalia qui sic amant, præferant ei: propter quod enim nunquamque amatur, illud magis amatur. August. de Civ. Dei.

rather love himself *for God*, than God *for himself*. And that *for which* we love any thing, must needs be lov'd by us the *most* of any, because it is the very *cause*, (*meritorious*, or *final*,) *for which* we love it. For, *propter quod unumquodque tale, & illud magis*, is the maxim made use of by *S. Austin himself* upon this occasion. And therefore he that loves God, *not* so much for *Gods sake*, as for the *sake of somewhat else*, which either comes *from*, or depends *upon* him, (such as the *comforts* of *this life*, or the *Promises* of the *next*,) does indeed but *use God*, and *injoy the Creature*. And how much soever he may *appretiate*, or *put a value* in his *judgment* on what he *uses*, yet no doubt he *loves most* what he *most injoyes*.

Vide Bonaventuræ Tom. 7. opusc. par. 3. sub initium Amatorii.

Siquis amisisset oculum, quantum amaret eum qui sibi eum restitueret? — nec minus amandus qui eum ab initio dedit, & qui datum conservavit, &c. Id. Ibid.

Bonaventure made it a *wonder*, how 'twas *possible* for a man, not to love *that Creator* with all his Heart, who when he might have left him *without a being*, or have made him either a *Toad*, or any *other sort of Animal*, was rather pleas'd to make him capable, to *understand*, and *to love*, and *injoy* his Maker? yea and when man had even *forfeited* all his Interest in God, by an *abuse* of those Favors conferred upon him, was farther pleas'd to *reconcile* and *appease* himself, not by accelerating our *miserie*, but by providing for our *Amendment*? Suppose (saith *Bonaventure*) thou hadst but *lost one* of thine *Eyes*, which is a very *small part* of thy outward man; couldst thou abstain from loving *Him* with a perfect love, who should not only *find it out*, but put it again into thine *Head* too? and not only so, but make it as *useful* to thee as ever? How then canst thou *forbear* to love the *Lord Jesus Christ* with an equal Love, who, when thou hadst *lost* thy *whole self*, (both *Soul*, and *Body*,) had both the *kindness*, and the *skill*, to *find thee out*, and to *restore thee*

thee, and to make thee (as much as ever) a *Vessel of Honour and Immortality*? Certainly nothing can make thee able *not to love him* for himself, and *with all thy soul*, unless thy want of *converse and Acquaintance* with him. For as the *Fire* of thy *Affection*, if fed with any *unclean Fuel*, produces nothing with its ardour but *smoak and stench*; so if the *fuel* it feeds upon shall be *pure*, and *spiritual*, it will yield both a *bright and refreshing Flame*. And if the *love* converts the *Lover* into the Nature of the *thing* that is dearly lov'd, 'tis plain that such as is the *object*, such must also be the *Act*, and the *Agent* too. To fix thy *love* upon the *world*, is *ipso facto* to be a *worldling*. To fix thy *love* upon *Christ*, is *ipso facto* to be a *Christian*. And to be really a *Christian*, is to be such a one as *Christ*. For both he that *Sanctifieth*, and they that are *Sanctified* are all of one. And thence He is not ashamed to call them *Brethren*. (*Heb. 2. 11.*) Nay he is not ashamed to own them, in a *more intimate Relation*, than that of *Brethren*. For by vertue of that *unitive and inebriating love*, which our *mystical Theologists* are wont to speak of, real *Christians* and *Christ* do interchangeably *inhabit* the one the other. They do *dwell*, and *abide*, not only *with*, but *in* each other. They in Him, and He in Them, as both *Himself* and *S. John* (that *Disciple* of his *Bosom*) do oft assure us. And since 'tis so that our *Bodies* are call'd his *Members*, *1 Cor. 6. 15.* sure our *Souls* cannot want much of being *transfus'd* into *Himself*. For *S. Paul* saith expressly, (to shew how *Christ* is to the *Christian*, just as the *Bridegroom* to the *Bride*,) that as the *Husband* and the *wife* are made *one flesh*, so he that is joined to the *Lord* is *ipso facto* *one spirit*. *1 Cor. 6. 17.* The Apostles word is, *ὁ ἑαλωμένος τῷ Κυρίῳ*, he that is *cemented*, or *solder'd*, *ferruminated*, or *glued*;

Cum amoris natura sit, amantem in amatum transformare, est plane officium, quale est illud quod amas. Bonav. Amator.

John 6. 56. & John 15. 4, 5. 1 John 3. 24. & 1 John 4. 3, 15, 16.

glued; that is to say, he that cleaveth to the Lord Jesus Christ as fast as one board of Firr cleaves to another to which 'tis glued, (in so much that you may burn them, but can never break them asunder,) *ἐν πνεύματι ἑστίν*, He is one and the same spirit, as his own Blessed spirit is pleas'd to phrase it, that is, he minds the same things which his beloved Lord minds; desires the same things that his Lord desires; Injoys and suffers after the measure that his Lord suffers and Injoys. In a word, he hath such an union, as is express'd by an Identity; since he that cleaveth to the Lord, is not only said to have, but to BE one spirit. S. Bernard speaks it more than once in a very bold Paraphrase. *Divino ebriatus amore animus, oblitus sui, factusque sibi ipsi tanquam vas perditum, totus pergit in Deum, & adherens Deo, unus cum eo spiritus fit.* The mind (saith he) being drunk with the love of God, and grown forgetful of itself, yea wholly lost unto itself, (and all its secular concernments,) does so *passover into God, as to become one spirit: not only one in itself, but one with God.

S. Bernard. de
Deo diligendo.
p. 953. quam
confer cum p.
958.

* Nam alibi
dicitur ex toto
animæ se ex-
ponere, &
transire in De-
um. ut p. 954.

It quodammodo perdere, omnino non sen-
titive Trisum, & à Trispa exinaniri, &
penè annullari, celestis est conversationis.
id. ibid. p. 953.

Omniem tunc humanam affectionem
necesse erit à semetipsa liquecere, atque
in Dei penitus transfundi voluntatem,
alioquin quomodo omnia in omnibus erit
Deus, si in homine de homine quicquam
supererit? — Animas immensas ex toto
credimus immenso illi Pelago æterni luminis.
ib. p. 954.

'Tis true, the Father there speaks touching that last degree of Love, whereby the Soul is so transported with the converse of its beloved, as to be emptied out of itself, & in a manner quite annull'd. That God in Christ may be All in All, which how can he be, (saith the holy Father,) if any thing of man be left in man? If the Souls of the just are not drown'd and drunk up in the fathomless Sea of Æternal light; If humane affections do not dissolve and melt away from themselves, and become so transfus'd into the

the sole *will* of *God*, as to be like a *drop* of *water* in a *great quantity* of *wine*, wherein *departing from it self*, it wholly puts on the *colour* and *taste* of *wine*; or as an *Iron red-hot* does make a *defection from it self*, by putting on the whole *Nature* and *Form* of *fire*; if (I say) it is not *thus* after the general Resurrection, in what sense can it be said (and said it is by *S. Paul*,) that *God*, in that day, *shall be All in All*? But in the place before cited from *1 Cor. 6. 17.* *S. Paul* does not speak (however *S. Bernard* apply's his words,) touching the union we shall enjoy after the general Resurrection, through the perfection of our love to the Lord *Jesus Christ*. For when he saith, *he that cleaveth to the Lord is one spirit*, he seems to mean no other cleaving, than was commanded even by *Moses*, *Deut. 10. 20.* where to * *fear* and * *serve* *God*, is to *cleave* unto him. And so we are properly said to *cleave unto the Lord Jesus Christ*: when the *Cement* of our union is an *indissoluble Affection*, and such an *obstinate Resolution* not to depart from his *Commandments*, that *Death* it self cannot separate 'twixt us and them. This alone is the *Love* which Saints are capable of on *Earth*, and here is exacted under the penalty of *Anathema Maranatha*. The other is competent to none, but Saints *Beatified* in *Heaven*. *Sic affici, Deificari est*, in the bold *Dialect* of *S. Bernard*. This *Love* is our *Duty*, whereof that other is our *Reward*. And therefore this is *commanded*, but that is *promised*. For this, we are *prais'd*; for that, *admir'd*. This is *difficultly* had in a state of *Grace*; whilst that we cannot but have in a state of *Glory*. For as this does not *expire*, but rather is *perfected* into that; so, by the *Tenor* of the *New Covenant*, it does *entitle* us to its *Fruition*. And therefore stoutly let us resolve, so to *cleave* in our *Affection* to the Lord

T *Jesus*

1 Cor. 15. 28.

Ubi supra.

130 *The Means of Attaining, &c.* P A R T. II.

Jesus Christ, and so to express our cleaving to him by keeping close to his Commandments, as that before we have possession, we may not fail to have a *Right to the Tree of Life*. That in the day when the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire, when the Elements shall melt with fervent heat, and the Heavens be shrunk up like a scroll of Parchment, when every Valley shall be filled up, and every Mountain brought low, we may be able to appear before the Judge with great boldness; and whilst they that would not love the Lord Jesus in sincerity, shall send forth weepings, and wailings, and gnashings of Teeth, (all alluded to in the sentence of *Anathema Maranatha*,) we may be called to bear a part in the quire of Angels, and with the ten thousand times ten thousand which are round about the Throne of the Lord Jesus Christ, who hath redeemed us to God, unto whom he hath made us both Kings and Priests, we may never rest from singing with unimaginable delight, Blessing, Honour, Glory, and Power, to Him that liveth for evermore.

T H E

THE INTRODUCTION TO

The Third PART.

WHAT hath hitherto been premis'd touching *Christ's Love to us*, and ours to Him, cannot better be succeeded (in point of *pertinence or use*,) than by that which now follows touching our Love to *one another*. A subject which is the rather to have its place in this Volume, because our Love to *one another* is recommended to us in Scripture, as much as *God's love to us*, and *ours to God*. And as that which does make us most like our Maker : 'Twas recommended to us by *Christ in his last Will and Testament*, and that as one of the richest *Legacies* that he was able to *bequeath* us. The ever-blessed *Testator* (as the Author to the Hebrews does fitly call him) being to take his *last leave* in a farewell Sermon to his Disciples, and having prepar'd them with an assurance that the time of his leaving them was at hand, (to make them ponder

* Παρρησι-
ον εἶναι ἀνθρώ-
ποις δεῖν δρῶ-
σι, ἢ χαλεκο-
μενοι. Philo.
Judaus πρὶ
Διδάσκου p 557.
Heb. 9. 16.

The Introduction,

John 13. 33.

what he was speaking, and lay it up as the speech of a *Dying man*,) And being resolv'd not to leave them without some Legacy, some special Token of his *Solicitude*, both for their present Consolation, and future Bliss, *Peace* (saith he) *I leave*

Chap. 14. v. 27.

With you, my peace I give unto you, not as the world, a few good words in Civility, or the most, a kind wish; and therefore let not your heart be troubled at the sudden departure of my Person; for, as a supplement of That, I leave you my cordial and solid Peace.

John 13. 15.

But knowing well, that *His peace* could never quietly rest with them, in case of War and Division amongst themselves, and being not able to indear them with a greater Testimony of *His* love, than by obliging them strictly to the constant loving of *one another*, He therefore bequeathed this *Royal Precept* (as a previous part of their *Patrimony*, whereby to fit them for all the rest,) That *their* reciprocal kindness should be like *His*; that they should all be so affected, as they had *Him* for an *Example*; that just as *He* had been to *All*, they should be *All* to *one another*; for so runs the Instrument whereby he convey'd his good Pleasure to them, a new Commandment *I give unto you, that ye love one another, even as I have loved you.*

verse 34.

But

to the Third Part.

But then to gain their *Acceptance* of his *Bequest*, and their religious *Execution* of what he commanded them to observe, He shew'd them the value of such a *Legacy*, as did accordingly tye them to such a *Love*.

Ἐν τούτοις πάντες, &c. By this all men shall know ye Verse 35.
are my *Disciples*, of ye love one another.

In which words of our Saviour, there are two things *suppos'd*, and a third is *Taught*.

First of all it is *suppos'd*, that All to whom the words are spoken, either are, or ought to be Christs *Disciples*. And that not only in *profession*, but in *singleness* of heart; not only *verbally*, and by *name*, but very *really* such. This is easily collected from three words in the Text, ἐμοὶ μαθηταὶ ἐστε, Ye are my *Disciples*.

It is secondly *suppos'd*, that such as are *really* Christs *Disciples*, (not in *hypocrisy*, but in deed,) ought to endeavour to make it known to all *THE WORLD*, that they are such. Their light must shine before men; by their *Procope* and *Growth* in the *SCHOOL* of Christ. This is apparent from two words more, πάντες γνώσονται, All men shall know it. And were it not so in good earnest, the Master would never have directed them (as here he does) to the infallible means of it's attainment. For

We

The Introduction,

We are thirdly to observe the important Lesson which here is Taught, (and which is now of all Lessons the most worth learning, especially if we reflect on the Times we live in,) by what certain *Κεῖναιον*, or way of proof, we may make men to know we are Christs Disciples. This is deliver'd in the first and last words of the Text, *ἐν τούτῳ γνώσονται*, they shall know it even by this, *ἐὰν ἀγάπην ἔχῃτε*, If ye bear love to one another.

From these three parts there are as many Propositions, into which the whole Text is very naturally resolv'd.

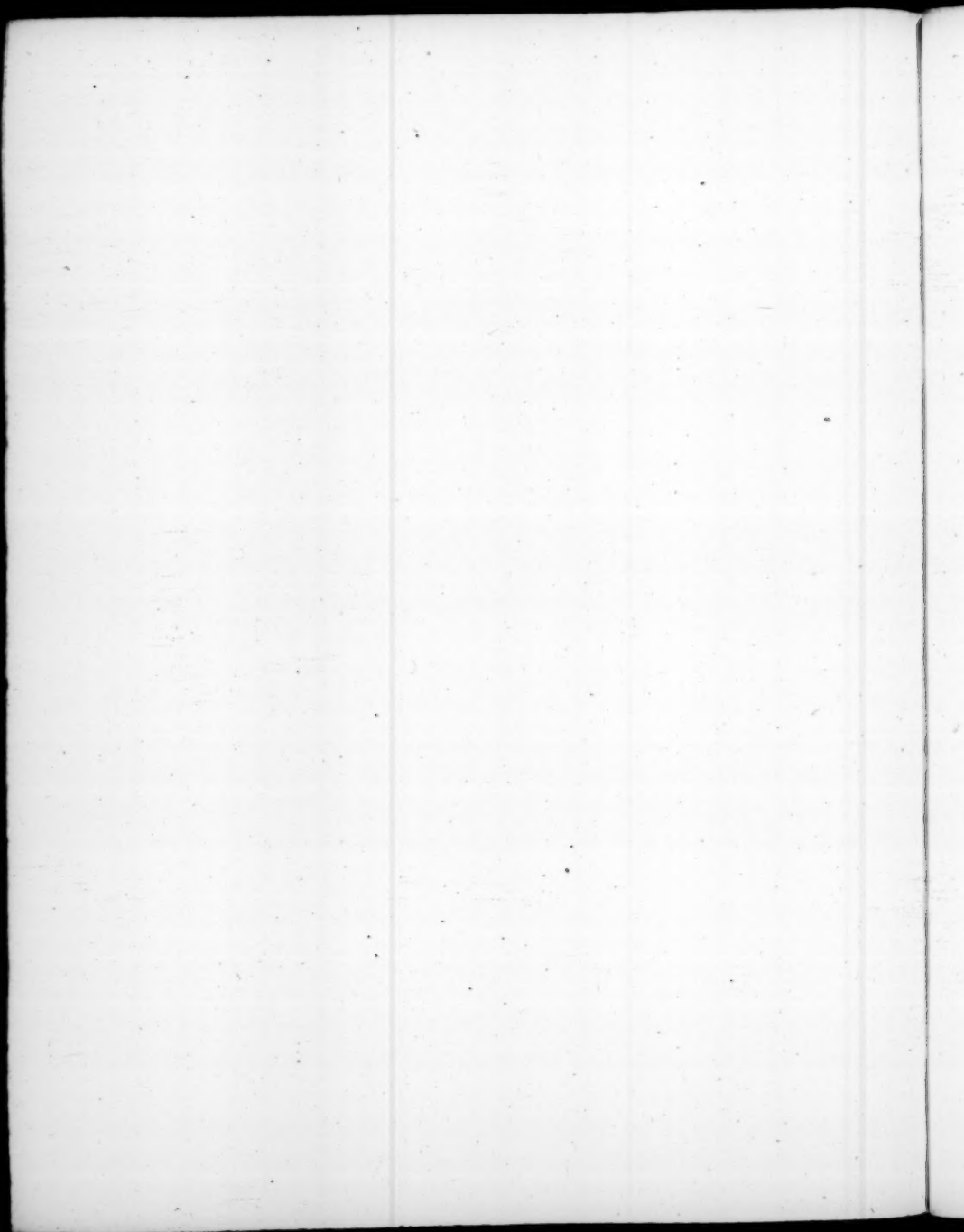
1. That all who are *Auditors* of Christ, or all to whom he is reveal'd, do stand oblig'd by that means, to be really his Disciples.
2. That their Discipleship, if it be real, will be eminent also, and exemplary, so far forth as to be known, and taken notice of by All.
3. That the surest Testimony and Proof of sincere Discipleship under Christ, and the principal Instance or effect wherein its eminence doth consist, and that which by Christ is here pronounced as an unerrable mark or Criterion of it, is this Divine Qualification of mutual Love.

And this alone must be the Subject upon which I am to fasten the following part of my Design ; because it seems to comprehend (I say not

to the Third Part.

not only the *prime*, but) *whole* Importance of the Text; as we may judge by comparing the *proposition*, with the *fourfold Emphasis* which may be put upon the words.

For first our Saviour does not say, Men shall *guess* or *conjecture* that ye are mine, but γνώσονται, they shall *know* it. Nor secondly does he say, Your Discipleship shall be known as a special *Secret*, to very *few*, but as the Sun in his *Meridian*; πάντες γνώσονται, *All men* shall know it. Nor thirdly does he say, All men shall know ye *seem* to be, by a *Disguise*, but ὅτι μαθηταὶ ἐστε, that ye are my Disciples, without a *fiction*. Last of all, he does not say, Your Discipleship shall be known by such *deceivable* Tokens, as your *Assembling* your selves in the *House of Prayer*, your crying * Lord Lord, your *doing* || wonders in my * *Matt. 7. 22,* name, your being *Orthodox* in Judgment, and ^{23.} || *Chrysostom.* jumping together in *Opinions*; but by *This* it shall be known, as by a *Token* which never fails, ^{Hom. 71. in} *John.* εἰν ἀγαπῆν ἑχῆς ἐν ἀλλήλοις, *If ye have Love for one another.*



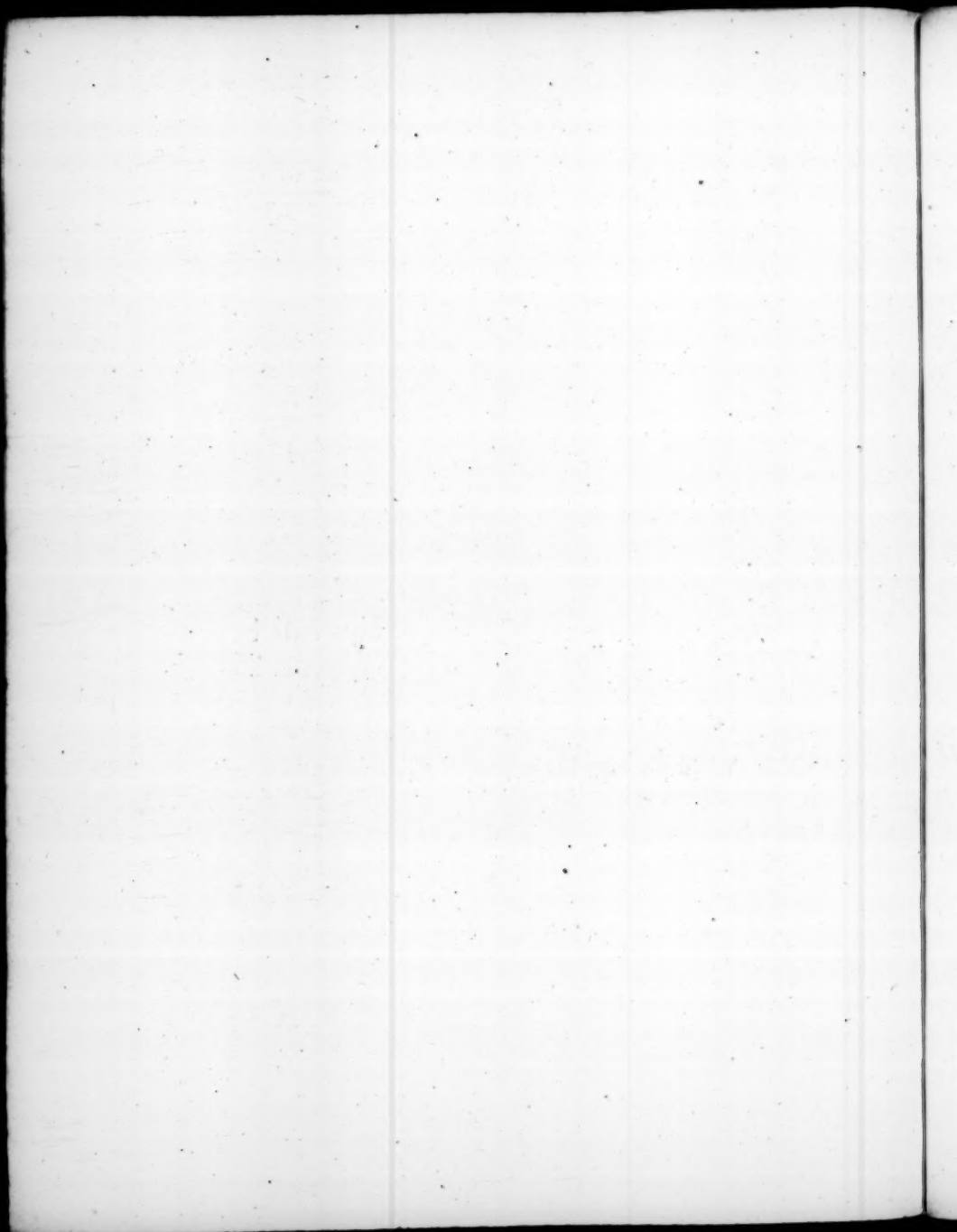
C H A P. I.

Señ. 1. **T**HE Proposition to be consider'd, though last in *order*, is first in *dignity*. And being as the *Heart* of the whole *Body* of *Christianity*, deserves to be (like the *Heart* in the *body* of *man*) τοῦ ἡρώτου καὶ πρώτου, The first thing that *lives*, and the last that *dies* in our consideration. For can there be any thing in the world of greater consequence than This, which gives us a Token whereby to *know* we have an *Interest* in *Christ*? and such a *sure* token too, as cannot possibly *deceive* us? Yet even such is that *Love*, of which I am now about to treat, and which if we take into our *hearts*, as well as into our *memories*, It will (I doubt not) carry with it that *peace of Conscience*, which is to all that feed on it *an* Prov. 15. 15. *endless Feast*. Aristot.

Señ. 2. But since there is hardly any word that is more equivocal than *this*, I must Anticipate an Objection, by shewing *what Love* it is which our Saviour *meant*, when he appointed it for the *measure*, by which his *Scholars* are to be *scann'd*.

Señ. 3. And to shew the better what it *is*, I must first shew what it is *not*. For all sorts of men pretend to *Love*; not only *Christians*, but the *professed Enemies* of *Christ*; and the *nominal* as well as *real* *Christians*. Nay in one kind, or other, they *all* have *Love* in their *Possession*; and many times the *worst* in

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the *greatest* measure. For greater Love than this (our
 * John 15. 13. Saviour tells us) there is none, that a man lay down
 his life for his friend. And plentiful store of this Love
 we commonly find (in our reading) amongst the Hea-
 then. Their great || Philosophers did prescribe it,
 and not a few of their people obey'd the Precept.

|| Ἀληθὲς δὲ τὸ
 αἶμα τοῦ σώ-
 ματος ἐστὶν τὸ τῶν

εἶλον ἐρεκε πολλὰ περὶ τὴν καὶ τῆς παλαιοῦ καὶ διηγήσατο νόστον. Arist. Eth. l. 9. c. 8.
 p. 887.

Señ. 4. To save a Friend ready to perish, we find
 (a) Xenophon in *Xenophon* (a) ready to lay down his life.
 And such was the love of *Artapates* to *Cyrus Junior*,
 that he perfectly (b) hated his own life, as soon as *Cy-
 rus* had quitted His. Nor (c) would *Lucius Petronius*
 out-live his friend. (d) *Pomponius* and *Latorius* dyed a
 couple of Martyrs for *Caius Gracchus*. And *Titus* (e)
Volumnius followed *Lucullus* into his grave. (f) *Te-
 rentius* prefer'd the life of *Brutus* by many degrees be-
 fore his own. And (g) *Valerius* tells us of divers ser-
 vants, who for the saving of their Masters, destroyed
 themselves. What transcendent lovers of one another
 were (h) *Menedemus* and *Hipsides*, (i) *Cleonymus* and
Archidamus, (k) *Agasias* and *Xenophon*, (l) *Bagwas*
 and *Mentor*, (m) *Hippoclides* and *Polystratus*, (n) *As-
 clepiodotus* and *Sorannus*? Twere easie to name as
 many (o) more, as would make a man weary to hear them
 nam'd. Nor do I speak only of Couples, but of Socie-
 ties, and *señs*; whose astonishing Love to one ano-
 ther hath rais'd them Monuments in story, will last as
 long as the Sun and Moon. Such as the (p) *Cimbri*
 and *Celtiberians* in *Valerius Maximus*; the (q) friends
 (a) Xenophon. in
 exp. Cyri l.
 7. p. 319.
 (b) Idem ib. l.
 1. p. 209.
 (c) Val. Max. l.
 4. c. 7. p. 128.
 (d) Id. ib. p. 127
 (e) Id. ib.
 (f) Ib. p. 129.
 (g) Lib. 7. c. 8.
 (h) Q. Curt. l.
 7. p. 211.
 (i) Xenoph.
 anast. l. 5.
 p. 445.
 (k) In exp. Cy-
 ri l. 5. p. 304.
 305.
 (l) Diod. Sicul.
 l. 16. p. 448.
 (m) Val. Max.
 l. 1. c. 8. p. 34.
 (n) Tacit. An-
 nal. 16. p. 331.
 (o) Ex Polyb.
 l. 10. p. 582.
 Tacit. Hist. l.
 4. p. 491.
 Diodor. Sic. l.
 17. p. 518.
 Q. Curt. l. 10. p. 316. Val. Max. l. 9. c. 9. p. 282. Aristot. eth. l. 9. c. 11. p. 912. Homer.
 Il. l. 13. p. 250. & l. 6. p. 109. Odyss. f. p. 44. (p) Val. Max. l. 2. c. 6. p. 50. (q) Xen. exp.
 Cy. l. 1. p. 21.

of *Cyrus* in *Xenophon*; the (r) *Athenians* in *Thucydides*; the (s) *Megalopolitans* in *Polybius*; the men of (t) *Saguntum* and *Petellia*; the many (u) *Societies* reckon'd up by *Alexander ab Alexandro*, who had all things in common of every kind, and as well their *Sufferings*, as their *Injoyments*. Infomuch that if one did lose a limb by any accident, all the rest were to cut off theirs, that in every Circumstance of Adversity, they might all be equal and alike.

(r) Thucyd. l. 2. p. 124, 125.
(s) Polyb. l. 2. p. 147.
(t) Val. Max. l. 6. c. 6. Liv. l. 21. c. 14. l. 23. c. 20.
(u) Soldani apud Aquitanos. Societas Hunnorum. Sodales Antinini. Tauri

apud Scythas. Fratres Arvales. Συνομοθνήσκοντες apud Aegyptios. Alex. ab Alex. Dier. Genial. l. 1. c. 26. p. 74, 75.

sect. 25. Thus there were multitudes of men who lov'd each other unto the Death; and some beyond it, as far as * *Hell*. Yet very far were those *Pagans* from being known by such love, to have been either the Disciples of *Christ*, or *Moses*. 'Twas little better than the love of *King Porus* his *Elephant*, and other generous beasts, which have expos'd their own lives, to save their *Rider's*. There is a || natural kindness and Generosity, which is common to men with the meanest Creatures; and so hath nothing of affinity with what is intended in the Text.

* Diodor. Sic. l. 4. p. 266. Talis etiam Robaldus, occidentalis Frisia Rex ultimus, à Cavallo magno profligatus. || Homer. Odyss. p. p. 251, 256. ἔχον ἀπομυζᾶσθαι ἄλκην Id. Ili-

ad. p. p. 322. ἴσους δ' Αἰακίδαο κλαῖον. Vid. Plin. l. 8. c. 42. Solin. c. 47. Virgil. l. 11. Tranquillum in vitâ Cesaris. Aelian. de animal. l. 10. c. 17.

sect. 6. Nay if we reflect upon our selves, upon whom the name of *Christ* is call'd, we must not imagine we have attain'd unto that excellent Love which is here requir'd, because we find (upon inquiry) that we are loving to our friends; or because we have often our * solemn meetings; or stand || fast to one another, as drivers-on of a design. For as there are many sorts of love which are not rational, and pure, as not proceeding from a

* Isa. r. 13. || Saviaster adversus patrem conventi conspiratione factus fecit. Val. Max. l. 9. c. 11. p. 287.

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right principle; so there are many things too which are but the *Counterfeits of love*, and yet are call'd by that *Name*, because they look extremely *like it*. The *Devils* themselves have their *combination*; are still at

* Luke 11. 18. * *agreement* among themselves; but from a principle of *Policy*, and not of *Love*. Even *Rebells*, and *Schismatics*, (the greatest enemies of Church, and State,) are wont to || *hold together*, and *keep themselves close*;

|| Psal. 55. 6. but from a principle of *Faction*, and not of *Love*. We

* Luke 23. 12. read of * *Pilate*, and *Herod*, that they were solemnly *made friends*; but from a principle of *Hatred* to an innocent *Christ*, not of *love* to one another. The world is full of such Merchants, as keep a *good correspondence*, and are *punctual Dealers* with one another; but from a principle of *Traffick*, and not of true *love*. The

Vide Philonem

in Tōv Segg.

in Tōv p. 693.

Friends of Ceres and Bacchus, have their times of *Feasting* and *good-fellowship*, their times of injoying the *Creature-Comforts*; but from a principle of *looseness*,

and not of *Love*. Many love the *merry meeting*, but

not the *men* whom they meet. Or if they are *Lovers* of the *men*, 'tis from a principle of *Nature*, and not of *Grace*. It being a meer *Self-love*, which makes

them *so* to love *Others*. Nay farther yet, a man may

do the very things which are the principal *offices* and

works of Love, for which (not his *Love*, but) only

his *vanity* is to be thank't. He may bestow his whole

substance to *feed the poor*, and yet may perish for *want*

of *Love*. May dare to dye a pretended *Martyr*, by

giving his body to be burnt, and yet may be *frozen* for

want of Love. So I collect from the Apostle, 1 Cor.

13. 3.

sect. 7. It concerns us therefore to know, what love this *is*, (having seen what it is *not*,) by which a man

man may be known to be *Christs Disciple*. And the shortest way to know this, is to reflect a little while on the *Love of Christ*. For such as was *his Love to us*, such must *ours* be to *Him*, and to *one another*. We have his word for it in several places. *If ye keep my Commandments, ye shall abide in my love. And this is my Commandment, that ye love one another, even as I have loved you.* Now we know the Love of Christ was both *Extensively*, and *Intensively* great; and proposed (in both respects) not more to our *Wonder*, than *Imitation*. First it was so *Extensively* Great, as that it reached to *all* in general, (1 Tim. 4. 10.) to every man in particular, (Heb. 2. 9.) not to a world of men only, as that may signifie a part, but to all the whole world, without exception, (1 Joh. 2. 2.) without exception of the *ungodly*, (Rom. 5. 6.) without exception of *enemies*, (Rom. 5. 10.) without exception of them that *perish*, (2 Pet. 2. 1.) And so *Intensively* great was the Love of Christ, that it made him empty himself of glory, and become of * *no reputation*; || it made him a man of sorrows, and acquainted with grief; indeed an *Intimate* acquaintance of the most heart-breaking grief, that ever was suffered on this side Hell. It put him upon the vassalage of * *washing* * and wiping his servants feet; It made him || *obedient unto the Death*, and to seek the lives of his *Enemies*, whilst his enemies sought his; He in order to their *safety*, as they in order to his *ruin*. It made him once our Priest after the order of *Aaron*, and our Priest for ever after the order of *Melchisedeck*. For us he descended into Hell; for us he ascended into Heaven; for us he maketh intercession at the right hand of God, Rom. 8. 34.

John 15. 10, 12.
ch. 13. 34.

Phil. 2. 7.
|| Isa. 53. 3.

* John 13. 5.
|| Phil. 2. 8.

sect. 8. Thus Christ, as our *Master*, hath set us a *Copy of His Love*, to the end that we, as his *Disciples*, might do our utmost to *take it out*. Our Love must be so *extensive*, that it must reach even to *All*. It must reach unto our *Enemies*, and of them to all *sorts* too; not only to those *without* the pale of the Church, (who do us little or no hurt) even *Jews, Turks, Infidels*, and *Hereticks*, for whom we pray *once a year* in our English Liturgy; but to our Crueller sort of *Enemies within* the Church, our particular *Persecutors* and *Slanderers*, for whom we pray in our Liturgy *three times a week*.

Matt. 5. 43.

sect. 9. Indeed the Hypocrites of the *Synagogue* did constrain the word *Neighbour* to signifie nothing but a *Friend*; esteeming it *Godliness*, and *Zeal*, to hate an *Enemy*. And some there are even in Christendom, who feigning God from all Eternity to have *bated* more than he *lov'd*, think they acquit themselves fairly (and look upon it in themselves as a *God-like property*) if they are much *less* inclinable to *Love*, than *Hatred*. They know they need not love *more*, than the Saviour of the world was pleas'd to *dye* for; and easily taking it for granted, that he dyed only for *some*, they think they need not exhibit their love to *all*.

sect. 10. Such men must be minded that even our *Enemies* are to be treated as *one sort* of friends, and that the Scripture-word *Neighbour* extends to *both*. 'Twas so extended even by * *Moses*; and so by || *Solomon*; if by *Moses*, and *Solomon*, much more by *Christ*; who having first commanded us to *love our Enemies*, to *bless them that curse us*, to *oblige them that hate us*, and to *pray for them that are spiteful to us*, gives us his reason
in

* Exod. 23. 4, 5.

Lev. 19. 17, 18.

Deut. 23. 7.

|| Prov. 25. 21,

22.

Vide Philonem

deci 618. 1798.

p. 550, 551.

C A P. II. of our Love to one another.

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in these words, because ** God also is kind to the unthankful and to the evil.* Which is as much as to say, that in the Extention of our kindness, we must be *I-mitators of God.* For so he tells us in the very next words, *|| be ye merciful as your Father in Heaven is merciful.* And when a Jew askt the Question, ** Who is my Neighbour?* Our Saviour answer'd him by the Parable of a *Jew and a Samaritan,* not of a *Jew and a Jew.* Whereby we are given to understand, that *all* are our *Neighbours* who stand in *Need.* Let that *need* be what it will, a need of our *Pardon,* or of our *Purse,* we must not only *forgive* them, in case they reduce us to *want of Bread,* but we must *give* them our *|| Bread* || Rom. 12. 20. too, in case they *want it.* We must *pray* for them, and *pity* them, and labour to *melt* them to reconcilement; must do them all the good offices within our power, excepting such as are apt to *hurt* them; we must shew them such favours as may help to raise them *out* of the Pit, not such as may sink them the faster *in*; we must not be so *rudely* civil, so *discourteously* complaisant, as to ** suffer their sins to be upon them* without disturbance, but must rather *oblige* them with our *|| rebukes*; lest for want of such favours they go down *quietly to destruction.* For so runs the precept, *Thou shalt not hate thy brother in thy heart,* (on the contrary) *thou shalt in any wise rebuke thy brother, and shalt not suffer sin upon him.* Although a man be so scandalous as to be *shut out of our * company,* by the direction of ** 2 Thes. 3. 14.* the Apostle, yet the same Apostle tells us, we must not *count him as an Enemy, but admonish him as a Brother,* *2 Thes. 3. 15.*

** Luk. 6. 35.*
*Μισῶν μὴ τὸν ἀ-
γαθὸν ἀγαπᾷ-
σαν τὸ θεῶν.*
Hierocl. tit 7a
πυδαγ. 1111.
p. 70.
|| Verse 35.
** Luke 10. 20.*

** Lev. 19. 17.*
|| Ibid.

Señ. 11. And from hence we are to argue *à minori ad majus.* For if our Love must extend thus to *Ene-mies,*

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mies, how much *more* to such as are *friends*? friends to our *Persons*, and to our *God* too? The love of *Christ* had *degrees*, and so must *ours*. As the Apostle tells us of *Christ*, *he is the Saviour of all*, but *especially of them that believe*; so the very same Apostle does also tell us of *our selves*, *we must do good unto all men*, but *especially to them who are of the household of faith*. And even of those that are *faithful*, a primary care is to be taken for them that are of our ** own Country*. It was not *only* for *Gods* sake that *David* was kind unto *Jerusalem*, but for his *Brethren and Companions* sake he *prayed* to God for her, and did his utmost to *do her good*, (Psal. 122. 8.) Our Saviour being himself an *Israelite*, did || prefer the *lost sheep of the House of Israel*. How *kind* was *Moses* to *His Countreymen*, when he became for their sakes extremely *cruel* unto *Himself*? Lord (saith he) *if thou wilt, forgive their Sin; and if not, blot me I pray thee out of the book which thou hast written*, Exod. 32. 32. As if salvation it self could hardly please him, unless his *Countreymen* might have it, as well as *He*. Nor was the passion of *S. Paul* inferiour to it, who for the love he bare unto *His Countreymen*, whom he calls his *brethren and kinsmen according to the flesh*, was ready to *wish himself accursed*, and utterly *cut off* from the *body of Christ*. (Rom. 9. 2.) As if he car'd not what became of him, so that his *Countreymen* might be *fav'd*.

Self. 12. But many times our *nearest Countreymen* may become our *worst Neighbours*; and in respect of their Religion, dwell *farthest off* too. To a man born in *Judæa*, a good *Samaritan* ought to be *dearer*, than

1 Tim. 4. 10.
Gal. 6. 10.

* ὑποδείγμα-
ταιθνῶν ἐν-
ἐρχομένων, πολ-
λοὶ παρέδω-
καν ἑαυτοὺς ὡς
θανάτου. &c.
Klem. Rom. in
ep. ad Cor. p. 70.
|| Matt. 15. 24,
26.

* 2 Cor. 11. 26.

|| 1 Thes. 2. 14.

than by the men of their *own Country*. And our Saviours words are very remarkable, that *except it be in his own Country, a Prophet is never without honour*, (Mat. 13. 57.) But let him be *in his own Country*, and he hath *no honour at all*, (John 4. 44.) Christ himself had least *there*; and there he did the fewest *Miracles*; but that he did not *more* there than in other places, the only Cause was their *unkindness*.

sect. 13. This is therefore the firmest Bond whereby to hold us together in peace and love, not that we are of *one Country*, but that we are of *one** *Christ*; And can say of our selves, with better reason, than it was anciently said of the *Lomnini*, that in *all our bodies* there is no more than *one soul*; or (to express it with *S. Paul*) that *we have all but one Faith, one Baptism, one Spirit, one Lord, one God and Father of all, who is above all, and through all, and in us all*. (Eph. 4. 4, 5, 6.) If we will manifest to the *world*, and prove convincingly to *our selves*, that we are really the *Followers* and *Friends* of *Christ*, it must be by a *burning and shining Love*. A love of *men*, and not of *God only*. And a Love of men it must be, in which the true Love of God is not *excluded*, but *presuppos'd*. Not a love of *our selves only*, (condemn'd so much by the* *Apostle*) but a Love of *others* as *our selves*; if not as *much*, yet as *well*; if not in that *measure*, yet in the very same *manner*, in which we are obliged to love our selves. And it must be *Dilectio Amœbœa*, a *mutual Love*; a *giving* and *taking* of affections. Indeed rather than fail, we must pledge them in *Love*, who do begin to us in *hatred*. But to make up such a *Love* as is especially here requir'd, (such as with which the blessed *Apostles* did once *adorn both the Doctrin* and the

* Quando dignus Fratres & dicantur & habentur, qui unum patrem Deum agnoverunt, qui de uno utroque ignorantia ejusdem ad unam lucem expaverint veritatis? Tert. Apol. c. 39.

* 2 Tim. 3. 2.

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the *Discipleship of Christ*,) It must be ἀγάπη ἐν ἀλλήλοις, *Love interchanged with one another.* For in how many things soever there may be a * *seemingness* of Religion, S. James assures us that its || *Purity* does consist in these two; *the relief of the needy in their Afflictions,* and *the keeping our selves unspotted from the world.* Nor can we be told a better course, (either for *brevity,* or *clearness,*) whereby to be possessed of both together, than that of *measuring and dealing our love to others,* by such a natural proportion as we have commonly for *ourselves.* For this is perfectly the scope of that Law, to which as Christians we *must* be subject. I say we *must*, (so much the rather.) because * *whatsoever a man soweth, that shall he reap.* And *with what measure we || mete, it shall be measur'd to us again.* As 'tis the mercy of good men, which is said to *triumph over Gods Judgment,* so there is *Judgment without mercy* for them that *show little or none.*

* Jam. 1. 26.
|| verse 27.

* Gal 6. 7.
|| Matt. 7. 2.

Jam. 2. 13.
Matt. 6. 14, 15.

sect. 14. The chiefest requisites of our Love must be *Sincerity* and *Fervour.* As S. Paul speaks to the *Romans*, we must be *kindly affectioned one towards another*, so as our love may be *brotherly, and without dissimulation,* (Rom. 12. 9, 10.) We must not be διψυχοι, *double-soul'd men,* (Jam. 1. 8.) but carry our meaning in our foreheads, and hold our hearts in our hands. * *Not love in word, neither in Tongue, but in deed and in Truth.* We must not *look every man at his own things only, but every man at the things of others,* (Phil. 2. 4.) If we are owners of such a love, as is a Testimony and proof of our real Discipleship under Christ, *The same mind will be in us which was in Christ Jesus* (Phil. 2. 5.) And if so, we shall be ready to *stoop* (as he || did) to the *meanest offices* of love, even to *wash,* and

* 1 Joh. 3. 18.

|| Joh. 13. 5.

and to wipe the very feet of our *Inferiors*; we shall willingly bear one anothers burdens, (Gal. 6. 2.) by love serving one another, (Gal. 5. 13.) and in honour preferring one another, (Rom. 12. 10.) Nay, if the same mind be in us which was in Christ Jesus, (as S. Paul tells us it ought to be,) our love will be so *Intensive*, as to make us lay down our lives for the Brethren. And so S. John tells us we ought to do, 1 John 3. 16.

Sect. 15. If no *diviner* love of one another were meant by our Saviour under the Gospel, than what was so frequently exacted under the *pædagogic* of Moses, our Saviour certainly would have said, *An Old Commandment I give unto you*; it having been said to them of old, *Thou shalt love thy Neighbour as thy self*, Levit. 19. 18. But here he calls it a *New Commandment*; which we cannot imagin he would have done, had there been nothing in its subject but what was *old*. No, he might very well call it a *New Commandment*, not only for that reason, (which I find given by S. * *Austin*) because it prescribes us such a love, as by which we cast off the *old* man, and put on the *new*; but because it prescribes us such a love, as *never* was thought upon *before*, much less deliver'd under precept, to any Sect, or Society, of *Jewes*, or *Gentiles*. Had his Commandment been no more, than that *we love one another*, it had been *old* with a witness; no doubt I may say, as *old as Adam*. But because he added [a *Sicut Ego*] that we must love one another, *even as he hath loved us*, (which was with such a *new* Love, as till he came into the world, was never heard of,) he had reason to call it a *New Commandment*. 'Twas said by Moses to the *Jewes*, *Thou shalt love thy Neighbour as thy self*. But our Saviour saith farther, that *we must love one*

* *Novum mandatum appellatur, quia ex toto vetere induit nos hominum novum.*
Aug. Tract. 64. in Jo. in fi. Tom. 9. & Tract. 65. in Jo. in initio Tom. 9.

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another, even as He hath loved us; which was not only as, but beyond Himself. For his loving us to the Death, was (in the comparative sense of Scripture) to hate his own life for the love he bare us. And although S. John saith, Brethren, I write * no New Commandment, but an old Commandment which ye had from the Beginning, he means no more by that last word, than the first Beginning of Christianity, which was with the preaching of the Gospel by Jesus Christ. Remember we therefore what Love this is, which is the Badge and Cognisance of our profession; the mark of difference betwixt the Sheep and the Goats; and which is not exacted from Men as Men, but from Christians as they are Christians. We must not love as They do, who * corrupt one another (as S. Austin speaks) with a meerly seditious, or schismatical Love; nor must we love as they do, who only love one another for filthy Lucre; much less as They do, who love one another for filthy Lust; Nor must we love as They do, whose love consisteth only in this, that they agree in the hatred of some third Party; Nor must we only love as they do, who love one another as they are Men only, that is, as they are sociable and civil Creatures. But we must love one another as being Lovers of God, and as being such whom God loves; as being || Children of the Highest, and * younger Brothers of our Redeemer; as being all made Consorts of the very same Hope, and all Co-heirs of the very same Kingdom. Our Love must imitate both the manner and the Degree of Christs Love. For we must venture our Lives for the good of others, and even in spite of all Dangers which may happen to the Body, we must own, and propagate, and defend the Doctrines of the Gospel, which is the utmost we can do for the good of other mens Souls; and that which

* 1 Joh. 2. 7.
& 2 Joh. 5.

* Psal. 73. 8.
Non sicut se diligit qui cor-
rumpunt; nec
sicut se diligunt
homines, quia
homines sunt;
sed sicut se dili-
gunt qui Dei
sunt & filii al-
tissimi, &c.
August. loco
supra cit.
|| Luk. 6. 35.
* Sic mutuo
fratres vocamus,
ut unus Dei.
Parentes om-
nes, ut consor-
tes Fidei, ut
spei coheredes.
Minut. Faelix.
πᾶντας ἑσθιὶ τῷ
πατρὶ καὶ τῷ
ἀδελφῷ ὡς ἑαυ-
τοῖς, ὡς οἱ ἀγα-
πῶμεν αὐτούς,
ὡς οἱ ἀγαπῶμεν
τὸν Θεόν.
Philo. de op.
liv. p. 554.

which makes us most like a *Saviour*. The Gospel (I may say) is the *Christian School*; thither it is we go to *learn*; Christ is the *Master* of it in *chief*; all Christians are *School-fellows*, or *Condisciples*. The *Love* I have hitherto describ'd is the *highest lesson* which there is *taught*. Those *Titular Christians* who do not attain to this *Love*, are so many *Dunces* and *Truants*, fit to be turn'd out of the *School*. It is indeed an *hard lesson*, for us to love *one another* even as *Christ* hath loved *us*; a Lesson only to be found in the School of Christ. But yet how *Difficult* soever, 'tis not *impossible* to be *learn't*. For *God* is * *faithful*; and expects not to *reap*, but * 1 Cor. 1. 9. after the measure that he hath *sown*; He will not *suffer* 1 Cor. 10. 13. *us* to be *tempted* above *what* we are able. If there is in us || a willing mind, He *accepts* according to *what* we || *bid*. *have*, and not according to *what* we *have* not. The 2 Cor. 8. 12. * *Grace of Christ* is *sufficient* for *us*. And we can do * 2 Cor. 12. 9. || *all things* through him that *strengthens* us. And there- || Phil. 4. 13. fore let us not despair of getting the *Mastery* over our *Lesson*; For we are all Θεοδιδάκτοι, (as *S. Paul* speaks to the *Thessalonians*) immediately *taught* it by *God*. 1 Thes. 4. 9. *himself*.

sect. 16. Now the more largely I have discover'd, both what it is *not*, and what it *is*, to love one another as Christ requires; the fewer words will suffice to make it clear as the Sun at Noon, that by *this* we must be known to be *Christ's Disciples*. For such a Love as *This* is, *is the fulfilling of the Law*. So saith the Law-giver * himself, *Matt. 22. 40.* and so his principal Apostle, *Rom. 13. 8, 9, 10.* where he speaks of *Love* in a *Christian*, as *Demosthenes* did of *Pronunciation* in an *Orator*. As if it were not only the *first* Thing; but also the *second*, and the *third*, and so indeed.

* *Matt. 7. 12.*
 * *Luke 10. 27.*

deed the τὸ πᾶν, the *All in All* of a Christian. For mark the words of that Apostle, whom we cannot accuse of *vain*, or *needless* Repetition. *He that loveth another hath fulfilled the Law* (v. 8.) *All the Commandments of the Law are comprehended even in this, Thou shalt love thy Neighbour as thy self* (v. 9.) *Love worketh no evil to his Neighbour, therefore Love is the fulfilling of the Law* (v. 10.) Three times in a breath, without so much as a *Parentthesis*. love is reckon'd to be the *Pandeet* of all things requisite to make a *Saint*.

Señ. 17. Nor let any man say within himself, *How can this be?* Since Gods word tells us, that *so it is*. And yet I think it is easie to shew you *How* too; For the whole *Body* of the *Law moral* doth consist of *ten Members*, which are commonly call'd the *Decalogue*, or *ten Commandments of the Law*. The Lord Jesus hath reduced those *Ten* to these *Two*, *Thou shalt love thy God with all thy Heart, And thy Neighbour as thy self*. On these two *Hinges* the very *Door of Salvation* doth clearly turn. For on these two Precepts hang all the *Law and the Prophets*, (Matt. 22. 40.) But S. Paul hath reduced them all to *One*. For thus he speaks to the *Galatians*, * *All the Law is fulfilled in one word, even in this, Thou shalt love thy Neighbour as thy self*. The reason is, because the Love of our Neighbour (in the high degree I here speak of) does carry along with it, the *Love of God*: Either of them (saith || *Austin*) is inferr'd by either; for if we really love God, we shall obey him when he commands us to love our Neighbour; and if we really love our Neighbour, it is for

* Gal. 5. 14.

|| Bene intelligentibus utrumque invenitur in singulis. Nam & qui diligit

deum, non eum potest contemnere precipientem ut diligit proximum; & qui superne ac spiritualiter diligit proximum, quid in eo diligit nisi Deum? August. Tract. 65. in Joh. à med. Tom. 9.

the

the Love which we bear to God. Observe the Logick, by which S. John argues both backwards and forwards. *By this we know we love the Children of God, when we love God, and keep his Commandments*, 1 Joh. 5. 2. There he argues from the first Table to the second. Now observe how he argues from the second to the first, and that two waies, both in the Negative, and the Affirmative. In the Negative thus; *He that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?* 1 John 4. 10. *He that shutteth up his Bowels of Compassion from his brother, how dwelleth the Love of God in him?* 1 John 3. 17. Again he argues it in the Affirmative. *We know that we have passed from death unto life, if we love the brethren*, 1 Joh. 3. 1, 4. *Hereby we know we are of the Truth, and have Confidence towards God, if we keep his Commandments: And this is his Commandment, that we love one another* (v. 19. to v. 23.)

Sett. 18. Hence we see it is evident, There is not a clearer Demonstration of our loving God with all our hearts, than the loving our Neighbour as our selves. From whence it follows, that every sin must needs argue some want of Love. For if against the first Table, it is through a want of some love to God. And if against the second, it must needs be for want of some love to Men. Again, it follows on the contrary, that where Love is perfect and entire, no Commandment can be broken. For, loving God with all our hearts we shall keep the first Table; and loving our Neighbour as our selves, we shall not fail to keep the second.

Sett. 19. What I have shew'd in the Great, I can easily shew in the Retail too, to wit, that Love is the fulfilling.

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1. *fulfilling of the Law.* For if we love *God* as we ought to do, we shall certainly have *no God but Him*: Much
2. *less shall we worship a Graven Image. We shall not lift*
3. *up his Name in vain.* Nor shall we fail to *keep holy his*
4. *Holy Dayes.* And if we love our *Neighbour* as *Christ* requires, we shall be sure to render to every man his Due. And so by consequence we shall *honour all our*
5. *Parents and Superiors,* whether *publick,* or *private,* Ecclesiastical or Civil. Then for the Neighbour who is *equal,* or in any degree *inferiour* to us, we shall be sure *not to injure* him in any kind. From whence it follows, *we shall not kill;* (for that were to *injure* him in his *Life.*) Nor *commit Adultery;* (for that were to *injure* him in his *Wife.*) Nor *steal or plunder;* (for that were to *injure* him in his *Goods.*) Nor *bear false Witness;* (for that were to *injure* him in his good *Name.*) And as we shall not thus injure him, either in *Deed,* or in *Word,* so if we love him as *our selves,* or as *Christ lov'd us,* we shall not do him any injury, no not so much as in our *Thoughts;* we shall *not covet, or be desirous of anything that is our Neighbours.* Thus the
- 6.
- 7.
- 8.
- 9.
10. *four Precepts of the first Table, and the six Precepts of the second; or if there is any * other Precept besides these Ten, they all are briefly comprehended in this one word, Thou shalt love thy Neighbour as thy self.*

* Rom. 13.9.

Secť. 20. And now I do not doubt but we are all of one mind, as touching *the Character and Badge* by which we may be *known* to be *Christ's Disciples;* The peculiar *Note of Distinction,* by which we are taken from out the world, as it were *sever'd* and *set apart,* from all exorbitant societies and sorts of men, whether their *Ring-leaders,* and *Masters,* are *Jews or Gentiles.* First for the *Gentiles,* we may know the Disciples of *Zoroastres,*

roastres, by their belief of *two gods*, and *Incessuous wedlocks*. We may know the Disciples of the *Brachmans*, by their unparallel'd *self-denials* in food and rayment. We may know the Disciples of *Pythagoras*, by their Reverence to the *numbers* of *four* and *seven*. The Disciples of *Plato*, by their fanciful *Idea's* in the *concave of the Moon*. The Disciples of *Zeno*, by their Dreams of *Apathie*, and *Fate*. The Disciples of *Mahomet*, as well by the *filthiness* of their *Paradise*, as by their *desperate Tenet* of *God's decrees*. And then for the *Jews*, we may know the Disciples of the *Scribes*, by their *Traditional corruptions* and *Expositions* of the *Law*. We may know the Disciples of the *Pharisees*, by their *Form of godliness*, and their * *appearing righteous unto men*. We may know the Disciples of the *Sadducees*, by their denial of *Providence* and disbelief of the *Resurrection*. We may know the Disciples of the *Esseni*, by their *over-strict Sabbatizing*. The Disciples of the *Nazarites*, by their abstinence from the *flesh* of all *living creatures*. And the Disciples of the *Hemerobaptists*, by their *every day washings* from *Top to Toe*. We may know the Disciples of *John the Baptist*, by their remarkable *Fastings*, and other *Austerities of Life*. But by *this* shall all men know that we are all the Disciples of *Jesus Christ*, *If we love one another, even as Christ hath loved us*.

* Matt. 23. 28.

C H A P. II.

sect. 1. **W**Hilst I am thinking what proper Lessons we are to draw from Christ's words, the words of S. Paul which he writ to *Timothy* do straight occur to my remembrance; *All Scripture* (saith he) *is by divine Inspiration, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in righteousness, that the man of God may be furnished unto all good works,* 2 Tim. 3. 16, 17. For were there no other Scripture, than that which hath given me my present subject, I should think it very profitable for each of those ends; and think the workman well furnished for every good work.

- I. sect. 2. First, 'tis profitable for *Doctrine*, because it teacheth such as are ignorant, the true importance of *Christianity*, which does not consist (as some would have it) in our being *born of godly Parents, believing the History of the Gospel, making profession of zeal to Christ*, posting up and down from *Sermon to Sermon*, making many and long *prayers*, or whatsoever is comprehended under the *Form of Godliness*, that is, the Image, the Picture, the Counterfeit of Devotion, (as the word in the * Original does very naturally import, 2 Tim. 3. 5.) For many profess to know God, who in their works deny him. And let a mans profession be what it will, yet if he acts in contradiction to the Commandments of Christ, that very acting is nothing better, than a denial of the Faith. And so 'tis call'd by the Apostle

* μὴ ὁμοιωσάμενοι
τῇ εὐσεβείᾳ.

TIT. 1. 16.

CA P. II. touching our Love to one another. 155

Apostle, 1 Tim. 5. 8. Christianity does not consist then, in such a sanguine *presumption*, as some call *Faith*; in such a *carnal security*, as some call *Hope*; in such a parcel of * *fair words*, as some call *Charity*; in such a * Jam. 2. 16. || *worldly sorrow*, as some call *Repentance*: but it consists in such a *Faith*, as * 2 Cor. 7. 10. || *worketh by Love*; in such an *Hope*, as does || *cleanse*, and *purifie*; in such a *Charity* * Gal. 5. 6. || *as worketh no ill to his Neighbour*; but is (on the contrary) the * 1 John 3. 3. || *fulfilling of the Law*; and in such a *Repentance*, as shews it self by *amendment*, and *change of life*, bringing forth || *fruits meet for Repentance*. * Rom. 13. 10. || *Whatever some Mockers are wont to say*; we find by the Tenor of the Gospel, that a material part of *Godliness* is *moral honesty*. The chief ingredients in a *Christians* life, are *acts of Justice*, and *works of Mercy*; than which there was nothing more conspicuous in the *life of Christ*. The *second Table* is the *touchstone* of our obedience unto the *first*. Our chiefest *duty* towards *God*, is our *duty* towards our *Neighbour*. God will have *Justice* and *Mercy* to be perform'd to one another, before he accepts of any *sacrifice* which can be offer'd unto himself. For what faith our Saviour? *If thou* Matt. 5. 23, 24. || *bring thy gift to the Altar, and there remembrest that thy Brother hath ought against thee, leave there thy gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy gift*. As if he should have said, *Get thee gone, and be Honest, before thou talk'st of being Godly*. Now together with this, compare S. John's way of reckoning *. *In this the* * 1 Joh. 3. 10. || *children of God are manifest, and the children of the Devil, whosoever doth not righteousness is not of God, neither he that loveth not his Brother* ||. *And we know* || Verse 14. || *that we have passed from Death unto Life, because we love the Brethren*. Nor does our Saviour say thus,

by this shall all men know ye are my Disciples, if they see *ye love God*, but by this they shall know it, *if ye love one another*. Because our love of one another does *presuppose* we love God; which 'tis * *impossible* that we do, in case we love *not* one another. For he that *hateth his Brother is a Murderer, and abideth in Death*, 1 John 3. 14, 15.

Thus we see how this Scripture is profitable for *Doctrine*.

Self. 3. And as for *Doctrine*, so also for *Reproof*. Because it serves to convince us of the small proportion of *Christianity*, which is to be found amongst men who are commonly call'd *Christians*. How much there is of the *word*, and how little of the *thing*. When the *son of man cometh shall he find Faith on the Earth?* Yes, store of *that Faith*, which will ever be common to *men* with || *Devils*. But when the Son of man cometh, shall he find *Justice*, shall he find *Mercy*, shall he find *Love* upon the Earth? shall he find *that Faith* which worketh by *Love*? and which worketh by *such a Love*, as is the mother of *Obedience*? and the mother of *such obedience*, as is *impartially* due to the *Law of Christ*? Alas! how frequent a thing is it, for *Christians* to *persecute* their fellow-*Christians*, and then to reckon it as the *character* of their *Discipleship* under *Christ*? As if they read the Text *backwards*, or understood it by an *Antiphrasis*, supposing *Christ* had meant thus, *By this shall all men know ye are my Disciples, if ye Hate one another*. It is a Crime the more enormous, to *hate* and *persecute* a *Neighbour*, under colour of *Devotion* and *zeal to God*, because it breaks the *Commandments* against each other. For if the same *God* who saith [Thou shalt love the Lord thy

God

Roin. 15 1.

Colof. 4 5.

weak brethren, we shall manifest (by our weakness) we are not wilful. And if strong, we shall bear the Infirmities of the weak. We shall walk in wisdom towards them that are without, (I mean the Enemies of Christ, both Jews and Gentiles,) that we may neither be in danger of being corrupted by their secular and sensual baits, nor heighten their prejudice to the Gospel, by any matter of scandal in our converse. Will it not be a very sad, and a shameful thing, if Jews and Gentiles shall rise in judgment against a great part of Christendom, whilst Christendom shall justify both Jews and Gentiles? First for the Jews, they are so much at unity amongst themselves, that however covetous in their particulars, and however cruel to us Christians; yet, they are kind to one another, and full of good works too. They suffer not the needy to go without his relief, nor the Captive without his ransom. Nay the * *Esseni* (amongst the Jews) had all things in common; and, living Virgins themselves, bestow'd their cost and their care in breeding other folks children. This was one of the Jewish Maxims, (as the most elegant of their Writers hath set it down,) that Godliness and Honesty, or the love of God and the love of men, are a kind of *Twin-sisters*, which every Creature is to *espouse*, who is not so wedded to the world, as to admit of a *Divorce* from the celestial *Bride-groom*. 'Twas never allow'd unto the Jews, to || *abhor* an *Edomite*, or an *Egyptian*; or to count any man as an *Enemy*, (although he were * *scaling* the *City-walls*,) till he had absolutely refus'd their solemn offers of Reconciliation. Then secondly, for the Gentiles, (a) *Homer* describes the love of *Enemies*; The (b) *Pythagoreans* gave it in precept; and (c) *Antius Restio's* brave servant reduc't the doctrine into practice. Whilst some of the *Heathens* do love their *Enemies*, were it not well if some *Christians* would love

* Joseph. Ant.
iq. 18.2. Philo
Jud. in libro
cui Titulus,

πᾶς ἀπὸ αἰῶς
ἐλθὺντος, p.
679, 680.

φιλονεικία
τῆς ἀρετῆς
συγγενής ἐστι
ἀλλήλῃ, καὶ δι-
αφέρει οὐτως
ἐστὶ. Philo de
φιλονεικ. p. 539

|| Deut. 23. 7.

* Ubi supra
p. 548.

(a) Iliad. p.
109.

(b) Hierocl. in
Xp̄st. ἐπ. p.
65, 66, 70.

(c) Val. Max. l.

7. c. 8. p. 193,
194.

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love their *Friends*? What a scandal is it (at this day) to the Disciples of *Mahomet* (that grand Impostor) that the *Spirit of Division* should seem to reign, more amongst *Christians* than amongst *them*? Nay are there not diverse great Potentates, who profess to be the followers and friends of Christ, and yet are ready (at any rate) to *buy* peace of the *Turk*, to the end they may *break* it with *one another*? Or, (not to go so far from home) how little is there of Christianity, except the *syllables* and the *sound*, even in that part of Christendom, where Christ is *most talkt* of? Amongst the *many* who are followers of the *name* of Christ, how *few* are followers of his *Example*? how far are *they* from *giving* all to the *poor*, who **grind* their faces as it were *meal*, and *eat* *them up* as it were *|| Bread*? how unlikely are *they* to indure the *bearing* of the Cross, who lay it so *heavily* upon *other mens* shoulders? how do *They leave all*, and *follow Christ*, who *take away* all from them that *follow* him? how do *they wrestle* against *powers and principalities*, who flatter and syncretize with every thing that is *mightiest*? how do *they abstain* from all *appearance of evil*, who have nothing of *good* but in *appearance*? Where are those pieces of Christianity, which are the grand characteristicks whereby a Christian should be distinguish't from *Jew and Gentile*? I fear the places are very *few* (though God be thanked some there are) where Christ may be known, by *solid Love*, to have *real Disciples* upon the earth.

Thus we see how this Scripture does furnish matter for Reproof.

sect. 4. And as for Reproof, so withal for *correction* and *instruction in righteousness*. Because it serves to **re-*duce such as are wandering *out of the way*, and to *build up* such

Mar. 10. 27.
* Isa. 3. 15. &
47. 2.
|| Gal. 1. 4.
& 53. 4.
Mar. 10. 20.

Eph. 6. 12.

1 Thess. 5. 22.

* Confite-
van con am-
matiffiam,
D. D. H. in 2
Tim. 3. 16.

such as have *begun*, or (as it were) *set out* in the *way of righteousness*. Whereby it brings me nearer and nearer to the principal *end* of this Discourse, which we are not only concern'd in, as a people *born* in the very same Countrey, but as a people *brought up* too in the very same *school*; and deservedly *dear* to one another, not so much by being *Countrey-men*, as *Condisciples*. Not Disciples under the *Law*, which was a *rigid* * *School-master* to drive us on unto *Christ*; but Disciples under *Christ*, who was a *gracious Schoolmaster* to lead us on unto *God*.

* Gal. 3. 24.

Sett. 5. Our Saviour's last *Will and Testament* (a part of which I am upon) was certainly made for the behoof as well of *us*, and of our *children*, (*upon whom* 1 Cor. 10. 11. *the ends of the world are come*.) as for that dozen of Disciples to whom 'twas given by *parole*, and with whom the *Depositum* was left in *Trust*. They were the *Witnesses, Overseers*, and *Executors* in chief; But we the *remotest* of the *Legataries* have equal Right with the most *Immediate*. For this *Testament* (like the *Sun*) is so communicated to *All*, that every Christian in *particular* hath a full right unto the *whole*. The reason of it is briefly this. The true *intent* of the *Testator* was || 1 Tim. 6. 18. to make us || *rich in good works*, rich towards God, and to one another. But I may say of *Right* in such a *Legacy*, what *Aristotle* saith of the soul of man, that the *whole* is in the *whole*, and the *whole* in every *part* too. Nor is it left (as other *Legacies*) to be accepted, or refused, without offence. For what is allowed to be our *priviledge*, is also enjoyned to be our *duty*. In such a *Legacy* as this, we are not only *permitted*, but strictly *obliged to claim* our *portions*. For so run the words, *A new COMMANDMENT give I unto you*. His *Command* of our *Acceptance* was one part of the
Gift;

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Gift; and made his *Testament* of force, not only * *after*, * Heb. 9. 17. but *before* his death.

Señ. 6. Thus we see our obligation to fulfil the intent of the *Testator*. And to the end we may see it, the *will* is registered by *S. John* in this *indeleble Record*. It lies upon us as we are *Christians*, to give a proof unto the world of our *Discipleship under Christ*. Every man of us must endeavour (as *S. Paul* exhorts his son *Titus*) to *shew himself a Pattern of good works*. Our love, as Tit. 2. 7. well as our *moderation*, * *must be known unto all men*. * Phil. 4. 5. Our light of love (like the *sun*) must cast a *glory* round about it, though not to this end, that men may see us, and glorifie us, yet at least to this end, that men may see our || *good works*, and glorifie our *Father* || Matt. 5. 16. which is in heaven. Or that all men may know we are *Christ's Disciples*. We must not walk after them, who open their meeting with a *Sermon*, and shut it up with a *Surfeit*. But as often as we begin with *Acts of Sacrifice*, so often should we end in *works of mercy*; very far from being followers either of *Herod*, or the *Israelites*, who *sate down* (like *Brutes*) to eat and drink, and then (like wantons) *rose up to play*, (*Exod. 32. 6.*) our way to pass the time away merrily, must not be by a *Συμπόσιον*, or heathenish Feast of good fellowship; but by a Christian *ἀγάπη*, or Feast of love.

Señ. 7. If we will know what that means, we must consult the second Chapter of the *Acts* of the *Apostles*; where we shall find (in the conclusion) that they did Act. 2. 46. not only continue daily in the *Temple*, but they did also break bread from house to house. They did enjoy their merry meetings of love and charity; for so it follows in the Text, * *They did eat their meat with gladness*, as * *Ibid.*

well as *with singleness of heart*. From whence I take out this Lesson, That *Christianity* is not a *sullen thing*, making every mans life a *continual Lent*, as the Heretick * *Montanus* would fain have had it. There is a difference very sufficient betwixt the *Church* of a Christian, and a *Stoick's Porch*. But withal let us ruminate on the two Verses going before, where they had *all things in common*, the rich distributing to the poor, (to every man his proportion) *just according as they had need*.

* Illi tres in
anno faciunt
quadragesimas,
quasi tres passi
sunt salutores.
Hieron. in ep.
ad Marcellam.
fol. 406.
Verse 44, 45.

sect. 8. Neither was it upon a sudden, that charity grew to that *coldness* in which we find it. For || *Tertullian* tells us; that (in *his daies*) *they had all things in common, except their wives*.

|| Quia animo
animarq; misc-
mur, nihil de rei
communicatione
dubitamus.
Omnia indis-
creta apud nos
sunt prater ux-
ores. Tertul. in
Apol. cap. 39.
2 Cor. 8. 3.

I do not press for an *equality*, (I think the Age will not bear it,) I only plead for a *similitude* with what we find was the practice of *better times*. I do not urge our being *liberal beyond our power* (like the Primitive Christians of *Macedonia*,) nor our parting with our *Riches* in exchange for deep *Poverty*, that through our poverty poorer men may grow *Rich*, (as *S. Paul* speaks of our Saviour, *v. 9.*) For when the Age is all *Iron* we cannot hope to find ourselves of such *golden Humours*, as to admit of being *purged* of so much *Dross*.

sect. 9. All I press for, is but this, That we will be but as ingenuous as the Heathen Emperour *Severus*; that is, that we will *do* as we would be *done* by, and at least be *liberal* to our power*; and that we will *so shew* mercy, as we hope to *find* it. We cannot call any a *Feast of Love*, where some are *drunk*, whilst some are *hungry*, (as it seems at || *Corinth* some such there were.) A true Feast of Love must be for *all comers*, as well for

* 2 Cor. 8. 3.

|| 1 Cor. 11. 21.

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for the *poor*, as for the *rich*, or rather for the *poor before* the *rich*. For mark the words of our Saviour to one who invited him to a Feast, *Luk. 14. from v. 12. to v. 15.* where first he adviseth in the *Negative*; *When thou makest a Dinner or a Supper, call not thy Friends, nor thy Brethren, neither thy Kinsmen nor thy rich Neighbours, lest they also bid thee again, and so recompence be made thee.* From whence we learn, That 'tis true* *Courtesie* indeed, to be afraid of a *Requital*. He is a *Mercenary* Feaster, whose *Guests* are all *Entertainers*, as apt and able as *himself*. For one rich man to invite another, is no more in effect, than to make an *exchange* of good *Cheer*; to commute a Dinner for a Supper; and what is that to be esteem'd, but a more *Gentlemanly Barter*? A buying and selling of *Entertainments*? Our Saviour therefore goes on to the *positive* part of his Advice. *When thou makest a Feast, call the poor, the maim'd, the lame, and the blind.* adding this for a reason, *because they cannot recompense thee again.* Which is as much as to say, that the *noblest* motive to our *Beneficence* should be the *poverty* of the object on which 'tis fastned, and the *greatest impossibility* of the least *Requital* upon earth. It is always || *more blessed to give than to receive*, (as our Saviours words are written in the *Nazarene Gospel*;) but *then* especially, when we give with an *assurance* of not receiving. Yet in *this* case also, the merciful man is a *Projector*, and driving on his *own interest*; bestowing a *little* here on *earth*, for a *large* *Recompence* in *Heaven*. For so saith our Saviour in the next words of that Verse, (giving the *reason* of that *reason* he gave before) * *Thou shalt be recompensed at the Resurrection of the Dead.*

Luke 14. 12.

* Καλὸν τὸ
δοῦν μὴ
ἵνα ἀντιπαθῇ,
Aristot. Eth. 1.
8. p. 816.

Verse 13.

Verse 14.

|| Acts 20. 35.

* Verse 14.

- Señ.* 10. Here then let us consider. When God professeth to be our * *Debtor* for all we give unto the poor, and gives us his *word* for a || *Repayment*, and *Christ* becomes our *security*, that all we *lend* shall be return'd *an hundred fold* into our Bosomes; what kind of reason can be imagin'd why one Rich man will lend his money unto another, for *six pounds in the hundred*, or *lay it out* in some *Trade* (at most) for *twenty in the hundred*, rather than * *lend it unto the Lord*, (by *having pity upon the poor*,) or || *lay it out* upon life eternal, whereby he shall not only receive *six* or *twenty* in the *hundred*, but exceedingly more than an *hundred-fold* the very *Principal*? If we inquire into the reason, I am afraid we shall find it to be but this, that they cannot easily *trust God*, or *believe the Scripture*, or accept of *Christ* for their *security*. Say we therefore to ourselves, as many of us as are Rich, That if ever we do expect to be * *carried by the Angels into Abrahams Bosom*, we must think our selves *obliged* to take *Lazarus* into our *own*. Or admit we may be said to be comparatively poor, yet rather than *fail* of being *merciful*, we must || *work with our hands the thing that is good*, that we may have to give to him that needeth. S. Pauls own hands did administer to his necessities; and not only to his, but to theirs also that were with him, *Act. 20. 43.* The strong ought by their labour to * *support the weak*, (v. 35.) Rather than any man should *want*, who is not able to *earn* his Bread, he hath a kind of right to eat it in the sweat of our brows. For there is *one sort* of poor, who are an *Honourable Order* and *Rank* of men, as being *Jure Divino*, of God's immediate || *Institution*. And our Lord himself, that * *Sun of righteousness*, when he was here in his *Hypogæo*, was pleas'd to make himself free

* Prov. 19. 17.

* *Ibid.*

|| Luk. 6. 38.

Mat. 19. 29.

* Prov. 19. 17.

|| Mat. 13. 45, 6.

* Luk. 16. 22.

|| Eph. 4. 28.

* ο ὁ πῶς καὶ

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free of that *Company*; did not think it unbecoming him to be the *head* of that *Order*. For whilst he liv'd, he liv'd on *Almes*, (Luk. 8.3.) the *Foxes*, were not so poor, for *they* had *holes*; the *Fowles of the Air* were not so destitute, for *they* had *nefts*; but the *Son of man* (said the Son of man himself) *had not where to lay his head*. Mat. 8. 20. And then, when he was *dead*, he was fain to be *buried* upon other folks charges. (Luk. 23. 53, 56.) We must not therefore neglect the *Poor*, unless we dare * *re-*
proach our Maker; or unless we dare despise *that*, which Christ himself in his person was pleas'd to *honour*. The *Infidels* provided, as well for those of their own *Coun-*
trey, as for those of their own *House*. And S *Paul* im-
 ples by the word [|| *especially*,] that *Christians* ought to provide for *Both*, unless they dare be *worse than*
Infidels.

* Prov. 14. 31.
 ὃς ἐμίση
 τὸν πατέρα
 καὶ τὴν μητέρα,
 ἐλπίσται ἀνός-
 κιστος. Philo.
 πρὸς ρωμαίους.
 p. 544.
 || 1 Tim. 5. 8.

Señ. 11. But I am not at an end of my Exhortation. For in vain do rich men conspire, to *refresh the Bowels* Philen. 7.
 of the poor, whilst by envy, or Animosity, or *vex-*
atious Suits at Law, they do impoverish the Rich too.
 It is not true *Charity* they shew to *others*, if they nou-
 rish *Contention* among *themselves*. Men may be *liberal*
 to their *Vanities*, bestow a great deal of Riches in *O-*
stentation to the *poor*, and yet be still strangers to *Chri-*
stian charity, in case they will not *let fall* a Suit at Law,
 till they are utterly disenabled to *hold it up*. The wise
 Disciples of * *Pythagoras* would rather quit their own
right in matter of *Riches*, or *Honour*, or *worldly great-*
ness, than run the hazard of *breaking peace* in any such
 carnal considerations.

* Δεῖν καὶ
 τὸν πατέρα καὶ
 τὴν μητέρα
 ἀρκεῖν ἑαυτοῖς
 ὡς ἐπὶ τὴν
 ἐκκλησίαν.
 Hieron.

δὲ ἐπεὶ ἡ τὴν ἑαυτοῦ ἐκ τῆς θνητῆς αὐτοῦ ἐκείνης μὴ δὲ τοῦ αὐτοῦ διακρίνει. Hieron.
 εἰς τὰ Πύδαγ. ἔπη. p. 61.

Señ. 12.

sect. 12. Let every one therefore conjure himself, not so much by that *common*, and *civil Interest*, which we have in *one Countrey*, as by that *common*, and *sacred Interest*, which we have in *one Christ*, that *all* our *Contentions* (from this day forwards) may be swallow'd up in this *one*, who shall shew the greatest Zeal, and who shall use the best *endeavours*, to *keep the unity of the Spirit in the Bond of Peace*. Let the saying of St. James be ever recurring to our Remembrance, that to *love one another*, as we *love our own selves*, is to *fulfil the Royal Law*, Jam. 2. 8. If Jesus Christ is a *Royal Saviour*, and if his Law is a *Royal Law*, then all true *Christians* must needs be *Royalists*; that is, obedient to the Precepts of *Christ* their King.

Eph. 4. 3.

sect. 13. For as *subjects* to their *Sovereign*, so are *Christians* bound up to the *law of Christ*. And as little let us forget that other saying of St. Paul, that *by one Spirit we are all baptized into one Body*; whether *Jewes*, or *Gentiles*, *bond* or *free*, of different *Countries*, or of the same, *we have been all made to drink into one Spirit* *. *We are the Body of Christ, and members in particular*, || *Let there be no Schism in the Body. But whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any vertue, if there be any praise, if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any Bowels and Mercies*, let us resolve, at least to *meditate*, and to *Think on these things*. And the very God of Peace *sanctifie us wholly*; that the * *whole of each of us, both body, soul, and spirit, may be kept blameless unto the coming of our Lord Jesus Christ*.
Now

1 Cor. 12. 13.

* Verse 27.
|| Verse 25.
Phil. 4. 8.

Chap. 2. v. 1.

* 1 Thef. 5. 23.

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Now unto him who is able to keep us from falling, Jude 24. and to raise us when we are down, and to present us being risen, before the presence of his Glory, with exceeding Joy, To the only wise God our Saviour, even to God the Father, who hath created us in love by his mighty power; to God the Son, who hath redeemed us in love by his precious Blood; to God the Holy-Ghost, who hath prepared us in love by his sanctifying Grace, and thereby given us a Pledge of our future Glory; to the holy, individual, and Glorious Trinity, three Persons and one God, be ascribed by us, and by all the world,

Blessing, and Glory, and Honour, and Power, Rev. 5. 12, 13. and Wisdom, and Thanksgiving, from this day forwards for evermore.

T H E E N D.

